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The school reader

Charles Walton Sanders

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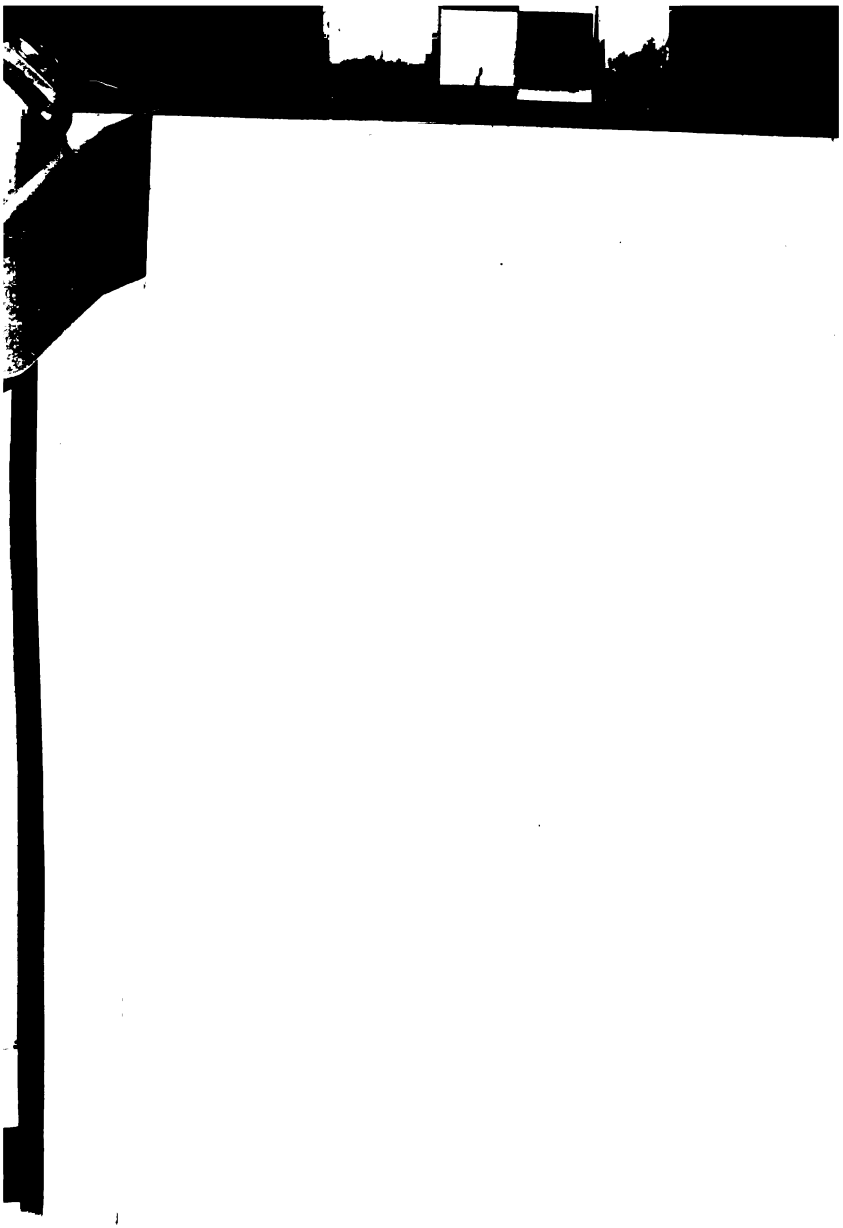
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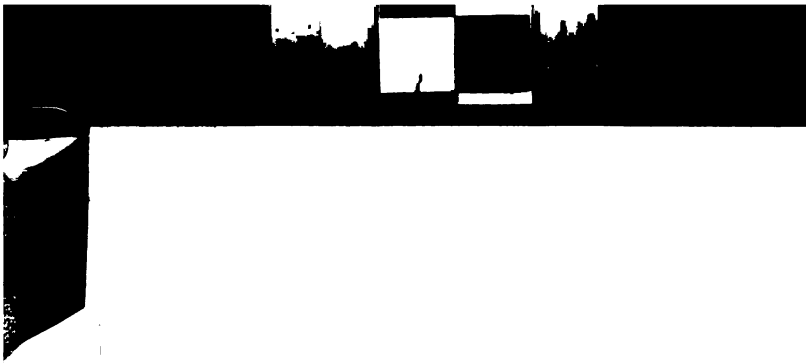

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SANDERS' SERIES.

THE SCHOOL READER.

THIRD BOOK.

BY CHARLES W. SANDERS, A. M.,

AUTHOR OF SPELLING BOOK; SERIES OF SCHOOL READERS; YOUNG CHOIR; SCHOOL SINGER; ETC.

NEW YORK:

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SANDERS' THIRD READER.

CAREFULLY REVISED AND NEWLY STEREOTYPED.

THE numerous editions which have been issued of this Reader, have rende it necessary to re-stereotype it,—the original plates having become too much w for further use. The Author has taken the opportunity which this necessity p seated, carefully to revise the work, making some important improvements, which can in no way interfere with its use with previous editions.

Brief instructions in ARTICULATION have been given in the fore part, acco panied with various practical exercises, which, properly regarded, can not fai render the young reader expert in this important department of Reading. In ad tion to the ordinary questions on the various subjects, others are presented, calli into exercise the scholar's skill in giving a distinct enunciation to the most di cult portions of the several lessons.

While the work has been regarded the best of the kind extant, these improv ments, it is believed, will render it still more valuable, and better adapted to c tivate, on the part of the young, pleasing and intellectual habits of reading.

PUBLISHERS.

From the numerous testimonials in favor of "Sanders' Series of School Books recently received from eminent Instructors, the Publishers have the pleasure presenting the following:

From Prof. Dyer H. Sanborn, Principal of New Hampshire Conference Seminar

MR. SANDERS.—Dear Sir,—I have recently examined your SERIES OF READ ING BOOKS, and I find the selections appropriate, the entire works well adapted the wants of Schools of all grades, where such books are needed, and I hereb most cordially commend them to the patronage of an enlightened public.

DYER H. SANBORN.

SANBORNTON BRIDGE, N. H. *Feb.* 18, 1848.

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PREFACE.

In the present work, the Author has been induced to add to its more prominent features, that of QUESTIONS, which, in the former and less advanced numbers of the SERIES, would have been premature—the nature of those subjects, readily suggesting to the teacher such questions, as the capacities of his young learners might seem to require. These questions have been so constructed as to elicit answers, giving not only a literal view of the subject, but also, in many instances, such sentiment or moral, as its nature most naturally suggests.

The fore part of the work contains such practical EXERCISES in Articulation, and general INSTRUCTION in a number of RULES, as will the better prepare the pupil for his daily, allotted task in reading; and that they may receive due attention, and become more practically useful to him, questions, preceding the various pieces, to which they more especially apply, have been prepared.

One of the leading obstacles to the pupil's progress in learning to read, is, that of permitting him to proceed, while unacquainted with the meaning of the most difficult words, of which his lessons are composed. To obviate this evil, care has been taken to place before him for previous study, this class of words, DEFINED not only LITERALLY, but according to their use in the lessons, to which they belong.

By a studied BREVITY of the several pieces, the subjects have been made to embrace a great VARIETY, extending both to sentiment and style. Among the different modes of instruction, the

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COLLOQUIAL forms a prominent part, both in prose and poetr
the acknowledged importance of which, consists in its adaptati
to secure, together with a clear view of the subject, such infle
tions, tones, and cadences, as are at once the most natural a
proper.

The favorable manner, in which the music, embraced in a form
Number, has been regarded, seems to warrant and even demand
still greater quantity in the subsequent numbers of the Serie
The practical UTILITY of music, even in our Common Schools,
now, no longer problematical. Its obvious influence on the min
and heart of pupils, wherever it has been practiced, precludes th
necessity of further testimony in its favor, or of any other argumen
for its universal introduction into our schools.

For a greater variety in this pleasing science, than could be ad
mitted in the closing pages of the several Numbers of this Series
the Author would refer to "THE YOUNG CHOIR" and "THE
SCHOOL SINGER," which, in connection with Mr. WM. B. BRAD-
BURY, he has prepared for the use of Schools; also, to "THE
YOUNG VOCALIST,"—a work which he has more recently issued,
associated with MR. B. A. RUSSELL,—and which embraces a great
variety of both Sacred and Secular music, adapted to the buoyant
nature of the young.

In these works, also, will be found embodied a sufficient amount
of rudimental instruction, to enable the learner to acquire such a
knowledge of this delightful and interesting SCIENCE, as shall, to a
great extent, subserve its more important design.

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GENERAL EXERCISES IN ARTICULATION.

1. In reading or speaking the English Language, we us *forty-one* separate sounds. To be able to utter them di tinctly in combination to form words, sound them singly as represented in the following table:

VOWEL SOUNDS.			JONSONANT SOUNDS.					
1. A,	as in	*a*-le.	1. B,	as in	or-*b*.	14. S,	as in	*s*-in.
2. A,	„	*a*-rt.	2. D,	„	*d*-one.	15. T,	„	*t*-ime.
3. A,	„	*a*-t.	3. F,	„	lea-*f*.	16. V,	„	*v*-ine.
4. A or O,	„	*a*-ll.	4. G,	„	fi-*g*.	17. W,	„	*w*-oop.
5. A or O,	„	w-*a*-d.	5. H,	„	*h*-at.	18. Y,	„	*y*-et.
6. E,	„	m-*e*.	6. J	„	*j*-ug.	19. Z,	„	*z*-one.
7. E,	„	m-*e*-t.	7. *k*,	„	*k*-ing.	20. Ch,	„	*ch*-in.
8. I,	„	*i*-ce.	8. L,	„	*l*-et.	21. Sh,	„	*sh*-ow
9. I,	„	*i*-n.	9. M,	„	*m*-an.	22. Th,	„	*th*-in.
10. O,	„	n-*o*.	10. N,	„	*n*-ot.	23. Th,	„	*th*-y.
11. O,	„	d-*o*.	11. P,	„	li-*p*.	24. Ng,	„	si-*ng*.
12. U,	„	t-*u*-ne.	12. R,	„	*r*-un.	25. Zh,	„	a-*z*-ure.
13. U,	„	*u*-p.	13 R,	„	ca-*r*.			
14. U,	„	*f*-*u*-ll.						
15. Ou,	„	*ou*-t.						
16. Oi,	„	*oi*-l.						

☞ To ascertain the sound of any letter, simply dwell upon it. Thus, to ascertain that of *d*, dwell upon it in *d-one*, without sounding the other letters.

2. Whenever words occur either in spelling or reading lessons, which contain difficult combinations of sounds, as *nts* in *plants*, utter them many times separately from the other sounds of the word, until you can do it with ease and accuracy. For exercise, utter repeatedly the following, together with the words, in which they occur:

bl,	*nd*,	- - *bland.*	*lbz*,	- - -	bu*lbs.*	*mpts*,	- - pro*mpts.*
pl,	*nt*,	- - *plant.*	*nts*,	- - -	po*ints.*	*nkst*,	- - than*k'st.*
dr,	*gz*,	- - *drugs.*	*ndz*,	- - -	mi*nds.*	*ngdst*,	- - wron*g'dst.*
gr,	*ts*,	- - *grists.*	*mpt*,	- - -	pro*mpt.*	*lpst*,	- - hel*p'st.*
dw,	*rfs*,	- - *dw-arfs.*	*ldz*,	- - -	ho*lds.*	*lpdst*,	- - hel*p'dst.*
sk,	*ld*,	- - *scald.*	*dths*,	- - -	brea*dths.*	*shdst*,	- - lash*'dst.*
sp,	*rk*,	- - *spark.*	*rts*,	- - -	pa*rts.*	*lvdst*,	- - delv*'dst.*
pr,	*zmz*	- *prisms.*	*lmz*,	- - -	rea*lms.*	*rndst*,	- - earn*'dst.*
fr,	*sks*,	- - *frisks.*	*cts*,	- - -	fa*cts.*	*rchdst*,	- - scorch*'dst.*
kr,	*dz*,	- - *creeds.*	*rld*,	- - -	hurl*'d.*	*lfth*,	- - twel*fth.*
gl,	*md*,	- - *gleam'd.*	*lths*,	- - -	hea*lths.*	*ncts*,	- - preci*ncts.*
shr,	-	- - *shrink.*	*ldst*,	- - -	hurl*d'st.*	*skdst*,	- - mask*'dst.*
lts,	-	- - fau*lts.*	*bdst*,	- - -	prob*'dst.*	*ngths*,	- - leng*ths.*
str,	-	- - *strike.*	*rnst*,	- - -	learn*'st.*	*rndst*,	- - form*'dst.*
fts,	-	- - li*fts.*	*rsts*,	- - -	bur*sts.*	*ngthnd*,	- leng*th'n'd.*

3. For further exercise, read the following sentences repeatedly, until you can do it with facility and distinctness:

1. He that att*empts* little, effe*cts* little.
2. Be *pre*pared to *pro*pose some one to *pre*cede him.
3. The *com*positions of the *com*petitors were *com*pared.
4. He sele*cts* those te*xts* which suit all sec*ts*.
5. His greate*st* fau*lts* mu*st* prove him mo*st* fa*lse*.
6. Around the *r*ugged *r*ocks the *r*uthless *r*obber*s r*an.
7. O'er*whelm*ing *whirlwinds* *s*weep the *whitened* fie*lds*.
8. Her *br*ow was *b*ound with a *br*oad *band*, *br*aided with *bl*ack *bugles*.
9. *Crowds throng*ed the *r*oad, *th*rough which the con-quer*or pro*udly *r*ode.
10. He *con*curred in *con*demning the *con*federates.
11. When a twister, a twisting, would twist him a twist,
    To twist him a twist he three twines doth intwist;
    But if one of the twines he twists, doth untwist,
    The twine that untwisteth, untwisteth the twist.

5. The most common faults which you are inclined to commit, are included under the four following heads. Read the several examples as correctly represented.

1st. FAULT.—*The suppression of a syllable.* Thus,

ev-ry,	for	ev-*e*-ry.	reg-lar,	for	reg-*u*-lar.
in-trest,	,,	in-*ter*-est.	mod-rate,	,,	mod-*er*-ate.
his-try,	,,	his-*to*-ry.	trav-ler,	,,	trav-*el*-er.
ut-trance,	,,	ut-*ter*-ance.	ob-slete,	,,	ob-*so*-lete.

2nd. FAULT.—*The suppression of a sound.* Thus,

demans,	for	demand*s*.	alam,	for	alar*m*.
speakin,	,,	speakin*g*.	subjic,	,,	subject.
thousans,	,,	thousand*s*.	tempes,	,,	tem-pest.
fa-til,	,,	fa-tal.	pr'mote,	,,	promote.

3d. FAULT.—*The change of a vowel sound.* Thus,

win-der,	for	wind*ow*.	seperate,	for	separate.
hundard,	,,	hundred.	popelous,	,,	popelous.
instunt,	,,	instant.	corroberate,	,,	corroborate.

4th. FAULT.—*The blending of the termination of one syllable or word with the beginning of another.* Thus,

His cry moved me,	instead of	His crime moved me.
He has some more,	,,	He has some ore.
I shall regain neither,	,,	I shall regain either.
Waste sand deserts,	,,	Wastes and deserts.
He had some mice,	,,	He had some ice.
That last still night,	,,	That lasts till night.

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RULES FOR READING.

RULE I.—In the first place, you should learn t definition of every word which you do not already u derstand. It is impossible to read a sentence we unless you understand its meaning. This you can n expect to do, until you become acquainted with th meaning of all the words it contains.

RULE II.—When you are talking, you do not expec to be listened to, unless you so speak as to convey you ideas *distinctly* to those who hear. And in reading you should do this in as pleasant and agreeable a man ner as possible.

RULE III.—In reading or speaking, you should give ev-e-ry letter, syllable, and word its due. Never read as if you were in a hurry. Some persons think if they but call words right and rapidly, they are, therefore, good readers. This is a mistake. Such readers are like great talkers; there is too little of thought, and too much of the tongue.

RULE IV.—First find out just what your author means; then, taking his place, try to convey the same meaning, in the same way, to others, as the author would, if he were speaking it himself.

RULE V.—Read as if you had something of news and interest both to yourself and others. When I hear one reading in a dull, drawling manner, I sometimes speak out and ask him, "What is that you say?" "What are you telling us about?" By this means, he will begin to speak as if he had something to say, and as if he wished some one to hear and understand it.

RULE VI.—When you speak to a person near, you speak much lower, than when at a distance. This should be your rule in reading.

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RULE VII.—When you read, for instance, of the "Bald Eagle" pursuing the fish hawk, your tone of voice should be lively and animated; but when you read of the "Dying Boy," it should be more grave and plaintive. And thus, also, you will naturally read slower or faster, according to the sense.

RULE VIII.—Some persons when they read, forget to breathe. In this way they speak as if they were about fainting. Others, instead of taking their breath at the pauses, as they should, will pass right over them, till, being obliged to stop, they break up and destroy the sense of the subject, by making pauses where there should be none.

RULE IX.—The pauses should be used as resting places, and while you improve this time to take breath, you should be casting your eye forward, so as to be prepared, not only to observe the different pauses, but also, to pronounce the difficult words, as you reach them, readily and without hesitation.

RULE X.—Read with the same interest and engagedness, with which you speak when talking; and remember, that words are of no worth, only as they convey ideas to your own mind, and enable you to convey the same ideas to others.

RULE XI.—In reading poetry, be careful not to sing. Only attend to the length of the lines, so that it may be heard as poetry, and then, in other respects, read it as you would other reading on a similar subject.

RULE XII.—In reading dialogues, you are talking to each other, and you should endeavor to appear as if the ideas and language were your own, and not taken from a book.

RULE XIII.—Each word should be emphasized, according to its importance in the sentence. This you can not so well determine by the meaning of the word itself, as by its connection in the sentence. Hence,

you must endeavor to comprehend the subject as yo proceed, in order to give the proper emphasis.*

THE STOPS OR PAUSES.

To be spoken as a Declamation.

Since you the pauses all should know,
To read correct, distinct, and slow;
Please mark them well, while here I teach
Their names, and time to rest at each.

, COMMA.

This is a Comma, here you stay,
While counting *one* upon the way.

; SEMICOLON.

The Semicolon now you view;
Here you may stop and count *one, two.*

: COLON.

The Colon next requires still more;
So stop and count *one, two, three, four.*

. PERIOD.

The Period, then, at this we fix,
And count *one, two, three, four, five, six.*

! EXCLAMATION.

The note of Exclamation view;
Surprise or grief it shows to you;
And here you wait, as said before,
While you can count *one, two, three, four.*

? INTERROGATION.

Notes of Interrogation show
A question asked; as, "Who will go?"
And here you wait a little more
Than time to count *one, two, three, four.*
Observe these rules, and soon you'll find
Your reading please your teacher's mind.

* See definition of *emphasis*, p. 16, SANDERS' SPELLING BOOK.

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SANDERS' THIRD READER

LESSON I.

Spell and Define—1. FA′ VOR ITE, beloved; kindly regarded. 2. RE QUEST′ ED, asked; solicited. 3. UN GRATE′-FUL, not thankful for favors. 4. DE LAY′ ED, deferred; put off. 5. RE BU′ KED, reproved. 6. NEG′ LI GENT, careless; heedless.

THE BOY REBUKED BY HIS DOG.

1. A FAVORITE dog in a farm house, was standing by his mistress, one morning, as she was preparing her children, Eliza and Edmund, for school.

2. Eliza had been busily engaged in assisting Edmund, who now stood waiting, with his hat in his hand, while the mother was

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preparing his sister as fast as possible to g with him.

3. As it was becoming late, she requeste Edmund to fetch their basket, that, as soo as she could get his sister ready, she migh prepare their dinner.

4. But this negligent and idle boy onl gave a sour and surly look, and though h did not really refuse, yet he delayed to obe his mother's command.

5. "Well, my son," said she, "if you ar unwilling to do any thing for yourself, hov can you expect others will do so much fo you?" "Your Mungo," said she, lookin round at the dog, "would bring the basket i a moment, if he only knew how."

6. As the mother said this, only as a gen tle rebuke to her ungrateful son, what wa her surprise to see the dog hasten to the clos et, take the basket from behind the door and, with an air of joy and delight, come and put it down by her side.

7. Let those children who are unwilling to assist their parents, teachers, and others, even when it is for their interest to do so, blush and be rebuked by the example of this noble dog.

QUESTIONS.—1. Whom had Eliza been assisting? 2. What did his mother ask Edmund to do? 3. Did he readily obey her? 4. What did she then say to him? 5. How was he reproved by his dog? 6. By whom are children commanded to obey their parents? 7. Can you tell where this command is to be found?

LESSON II.

Spell and Define—1. RE′ GION, a country; a tract of land. 2. DIS DAIN′ FUL, scornful; haughty. 3. AD-DRESS′ ED, spoke to. 4. SHIV′ ER ING, trembling; shaking. 5. SUP PLI′ ED, fully furnished. 6. CLIMES, regions of the earth. 7. COUN′ CIL, an assembly for consulting. 8. DREAR′ Y, gloomy; dismal.

THE SWALLOW AND THE RED-BREAST.—A FABLE.

1. ONE day in autumn, a company of swallows were flying about a barn, preparing to take leave of these chilly, northern regions, in order to visit the warmer climes of the south. Every wing was rapid in motion, and every throat was sending forth its twittering notes.

2. At one time they would mount on high, and skim through the air almost without effort; at another, they would alight upon the roof, as if in council, fixing the time of their departure, and deciding on their route.

3. While thus engaged, a red-breast alighted on a tree that overhung the roof, when one of the swallows, casting on him a disdainful look, thus addressed him; "Poor helpless creature, how I pity you! Here you must stay through the dreary winter, shivering with cold, and pinched with hunger; while we who make the world our home, stretch our wings, and are off to some milder country, where warm suns always shine, and nature is always dressed in her robes of green."

4. The red-breast meekly replied, "Let

those who choose, roam abroad for happiness my humble home is all the world to me. My wants are few and easily supplied. When wintery winds howl, and hunger presses, the kind-hearted, little children do not forget to throw me a few crumbs; and when smiling spring returns, I reward their kindness with my liveliest songs. So keep your pity for yourselves; for I have learned that contentment is happiness."

QUESTIONS.—1. Why are the swallow and red-breast represented as talking? Ans. In order to present the subject in a more pleasing and impressive manner. 2. What are we chiefly taught in this fable? 3. What examples of fable can you mention in the Bible? See Judg. ix. 8, etc.; 2d Kings xiv. 9; 2d Sam. xii. 3, etc.

LESSON III.

Spell and Define.—1. EX AM' INE, to inspect with care. 2. EX CLAIM' ED, cried out. 3. IN QUIRE', to ask. 4. RIGHT-EOUS NESS, religion; piety. 5. AC KNOWL' EDGE, to own; to avow. 6. FOR SAKE', to desert; to leave entirely.

What does Rule III. teach you to observe?

THE SUN-FLOWER.

1. LEMUEL was very fond of observing the works of nature; and whenever he saw any curious insect, or even stone, he wanted to know the name of it, and sometimes about its nature and use; and his father took great pleasure in answering his questions, as far as he was able, and leading his thoughts from created objects, up to the great Creator.

2. One day, Lemuel said, "Father, is it

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true that the sun-flower always looks toward the sun?" "I believe it is," answered his father, "but you had better examine for yourself."

3. On the next sabbath afternoon, as they were riding to church, on passing a garden, Lemuel exclaimed, "See there, the sun-flowers are pointing to the east, and the sun is in the west!"

4. "Well," said his father, "this shows you that we should not believe every thing that we hear, or even read in books. But at some other time, we will inquire further about this matter."

5. Some time after, as Lemuel and his father were walking in the garden, by the house where they were staying, they saw a very large and beautiful sun-flower facing the east, although it was past twelve o'clock. "Now," said his father, "let us ask Wilson, the gardener; for I have no doubt he can tell us."

6. When Wilson was asked, he told them that it was true that the sun-flower followed the sun, from east to west, when it was young, but when it grew old, the head became too heavy, and the stalk too stiff, to be moved any longer.

7. "Now, my son," said his father, "learn from this a useful lesson. Jesus is the Sun of Righteousness. Let this sun-flower teach you to look to Him in the days of your youth. His word will be a lamp to your feet, and a

light to your path. Acknowledge Him, a
He will direct your way, and guide your ste
while young, and when you are old, He w
not forsake you."

QUESTIONS.—1. What kind of questions did Lemuel a
his father? 2. How did he try to lead his son's mind
answering them? 3. Should we believe all we hear
read? 4. What did his father tell Lemuel that the su
flowers should teach him?

LESSON IV.

Spell and Define—1. MAN' AGE MENT, control. 2. TREA
ED, used. 3. IN DUL' GENT, yielding to wishes; mild. 4. A
THOR' I TY, legal power or right to command. 5. RU' IN E
utterly destroyed. 6. PAR' TIAL, biased; inclined to favo
7. COM PAN' ION, an associate. 8. IN' FLU ENCE, mor
power. 9. DIS A GREE' A BLE, unpleasant. 10. FRIGHT
EN ED, terrified; suddenly alarmed. 11. DE SCRI' BED, re
resented by words or signs. 12. SUB JEC' TION, a being u
der control. 13. SCRU' PLE, to doubt, or hesitate. 14. R
FORM', (RE, back or again,), to change back from bad to goo

ANNA'S PUPIL.

"MOTHER," said Anna, "how I should lik
to have a little girl under my care, that
could make do just as I pleased. That would
be so pleasant, would it not, mother?"

"Very pleasant indeed to you," replied
her mother, "but I suppose she would some-
times find you rather a hard mistress."

ANNA. O no, I should be very kind to her;
I would teach her every thing I know myself.

MOTHER. I am afraid you would not. And
what would be the use of your plan after all?
I dare say she would be much better taught
at school.

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A. I don't know, but I should like to instruct her myself *so* much.

M. But why should you want another pupil? To my certain knowledge there is *one* little girl whom you might have had the management of, for several years past.

A. Indeed! who is she?

M. Before I answer that question, I must tell you how you have treated her. You have been so indulgent to her, that had I not taken some authority upon myself, you would have quite ruined her. You denied her nothing you could procure for her; so that, if I refused her any thing, she was angry, and more than once expressed a wish, that I would let you manage her entirely. Indeed, I often wish you were not so partial to her.

A. Do you mean the little girl that comes here sometimes for my old clothes? I have heard you say that you did not object to my doing her all the good I could.

M. I am not speaking of that little girl, Anna. *Your* companion is receiving an education like to your own; and, did you strive to improve her manners, she would, no doubt, become a pleasing and useful girl. At present her temper is not the best, and though she is too fond of you, ever to desire to injure you, she does not scruple to show her ill-will toward others that displease her

A. Perhaps you mean cousin Jemima; she never struck me yet, though she often does

her little brother, George. But I have influence over her, mother.

M. You have not, or at most, but ve little; therefore I do not mean her.

A. I wish I knew who it was then. would soon teach her better manners, for sh must be a very disagreeable girl.

M. It is not so easy a task to teach he better manners, as you may think. All you life time, you will have enough to do to kee her in subjection.

A. If I thought you were in earnest mother, I should be quite frightened.

M. I do not wish to alarm you, my child but I certainly am in earnest. I have not yet fully described her. She is the most powerful enemy you have.

A. How can she be my enemy, and yet partial to me, and I to her?

M. Though we ought to love our enemies, yet here is an exception. You, indeed, do love her too well, and it is in this, that the mischief lies. You ought to try to reform her; and this you can not do, till you know who she is, and therefore, I will now tell you; I mean your-SELF.

QUESTIONS.—1. What did Anna wish she had under her care? 2. Who was the girl that her mother said she might have had the charge of, a number of years? 3. Whom did her mother tell Anna she loved too well? 4. Are we prepared to govern others, before we learn to govern *ourselves?* 5. Do you always govern yourself? 6. By whom are we commanded to love our neighbor as ourselves?

EXERCISE.—Repeatedly pronounce the words "*let you*" p. 19, with rapidity and distinctness. Do not say, *let chou.*

LESSON V.

Spell and Define—1. IM MOR' TAL, (IM, not.), undying. 2. BE' INGS, persons existing.

What are we taught to observe in Rule XI?

EARLY RISING.

1. THE lark is up to meet the sun,
   The bee is on the wing;
   The ant his labor has begun,
   The groves with music ring.

2. And shall I sleep when beams of morn
   Their light and glory shed?
   Immortal beings were not born
   To waste their time in bed.

3. Shall birds and bees and ants be wise,
   While I my moments waste?
   O let me with the morning rise,
   And to my duty haste!

QUESTIONS.—1. Is it not wrong to waste your time in bed? 2. Do you rise late? 3. Is not the morning the best time for study or work? 4. Are not scholars that rise late, apt to be late at school?

EXERCISE.—Will you read repeatedly the 1st line of the 3d verse until you can do it distinctly?

LESSON VI.

Spell and Define—1. CULL' ING, selecting; choosing from many. 2. EN GAGE', to attract and fix. 3. RI' PER, more mature.

ADVICE FROM A BEE.

1. Busy bee, pray tell me why,
Thus from flower to flower you fly;
Culling sweets the live long day,
Never leaving off to play?

2. "Little friend, I'll tell thee why,
Thus from flower to flower I fly;
Let the cause thy thoughts engage,
From thy youth to riper age.

3. "Summer flowers will soon be o'er,—
Winter comes, they bloom no more;
Finest days will soon be past,
Brightest suns will set at last.

4. "Little friend, now learn of me;
Let thy youth the seed time be;
And when winter age shall come,
Richly bear thy harvest home!"

Questions.—1. What reason is given why the busy bee flies from flower to flower? 2. What lesson are you here taught by the bee? 3. Why is youth called the seed time?

LESSON VII.

Spell and Define—1. His' to ry, relation of facts or events; story. 2. Grat' i fi ed, pleased; indulged according to desire. 3. Rec ol lec' tion, the act of recalling to memory. 4. Un ea' si ness, (un, not.), restlessness; want of ease; disquiet. 5. Dis o bey', to neglect or refuse to obey. 6. Dis tress' ed, suffering great pain; severely afflicted. 7. Dis turb' ed, disquieted; agitated. 8. Con ceal' ed, kept close or secret.

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STORY OF A ROBIN, RELATED BY HERSELF, TO THE KIND LITTLE GIRL.—A FABLE.

1. You have wished for my history, sweet little Miss, and you deserve to be gratified. So I will tell it to you. Though it is a sad tale, it will give me pleasure to relate it, if it will please you. My mother early taught me to repay all the kindness I received, and she set me an example of doing so.

2. Besides her music, she gave her labor for the use of a snug little spot in the branches of an apple tree. I overheard the gardener, saying that my mother was the best tenant his master had; for she gave him a song every morning, and helped him very much in clearing his garden of insects.

3. In the dear little nest I have mentioned, I was born. You may wonder at the strength of my memory, but I have a distinct recollection of the uneasiness I felt, when I was in total darkness, surrounded on all sides by a smooth hard shell. In my impatience, I kept pecking harder and harder, till at length it gave way.

4. My mother soon helped me into liberty, by applying her great beak to the prison walls which confined me. I was a little cold at first, but she covered me carefully with her wings and warm body. My feathers grew very fast, and I was soon warm enough, even when she was away.

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5. I did not often know what it was to be

hungry, for my mother brought me a plenty of the sweetest food she could find. I soon learned to love her very much, and I always tried to please her. If little boys and girls have such a kind mother as I had, I hink they are very wicked to disobey them, as I have sometimes seen them do.

6. When I was nearly large enough to fly, I was terribly frightened. A very great boy climbed up to the nest, and took me in his hand, and gave me to his little sister who stood on the ground. My mother flew round and round the tree, appearing to be more distressed than I had ever seen her before.

7. This moved the little girl's pity, and she begged her brother to put me back. At first, he seemed unwilling to do so, but the kind gardener soon came, and ordered him to return me instantly, and never to disturb our little home again.

8. The next spring, I was old enough to build a nest, and my dear mate and myself were so afraid of being disturbed, that we made it in a concealed spot in a thicket of bushes, in a retired pasture. At length four little birds made their appearance.

QUESTIONS.—1. What does the robin say her mother early taught her? 2. When nearly large enough to fly, what took place? 3. Who ordered the boy to place her back in the nest? 4. What did she and her mate do the next spring?

EXERCISES.—Will you pronounce distinctly *gar den er, in sects, mem' o ry, dis tinct, sweet est?*

LESSON VIII.

Spell and Define—1. Ag′ o ni zed, distressed with extreme pain. 2. An′ guish, severe pain either of body or mind. 3. Des o la′ tion, ruin. 4. Ap proach′ ed, drew near. 5. Tar′ ri ed, staid behind; delayed. 6. Treas′ ure, wealth; something highly valued. 7. Suc ceed′ ed, prospered. 8. In cli′ ned, disposed. 9. Oc cu pa′ tion, business; employment. 10. In te′ ri or, internal; inner. 11. Re luc′ tant ly, unwillingly. 12. Tru′ ant, an idler. 13. En′ vy, to grieve at another's good.

STORY OF THE ROBIN.—CONTINUED.

1. As our little birds increased in size, we were promising ourselves the sweet privilege of teaching them to fly from the nest, and sing among the neighboring trees. But suddenly our hopes were blasted forever. Two

truant boys were rambling in the fields, within sight of the church spire, where we had heard the bell ring, that very morning, to invite them to the Sabbath School.

2. As they came near, I flew in terror from the nest, and my agonized mate flew toward it at the same time. Our movements guided them to the spot, and one of them declared that he would have the young birds.

3. With the acutest anguish, we watched the robber, as he carried off the darling objects of our care.

4. O, how changed was the face of nature around us! The fields and groves no longer seemed pleasant, but desolation and gloom were spread over them. I wish those boys had stopped to consider whether the nest gave as much joy to them, as its loss gave grief to us. I hope you will teach all your acquaintances to be kind to the robins, and we will repay them with our sweetest music.

5. As Winter approached, all the robins in the region where we lived, flew away to the South. My mate and myself tarried at the North as long as we dared, in hopes we should find our lost treasures. When we could wait no longer, we started on our sad journey. Our loneliness seemed doubly distressing, when we saw other robins guiding their happy broods on their first journey.

6. I did not envy them, kind Miss, but their happiness made me more keenly feel

my own loss. When we returned in the Spring, we found that my old friend, the gardener, had a neat little cottage of his own. "Here is the very place for us to build our nest," said I to my mate, as I alighted upon an inviting spot, in a cherry tree, close to his chamber window.

7. "We succeeded so badly when we tried to conceal our nest," he replied, "that I am half inclined to take your advice." I then told the story of the good man's kindness, and he agreed that we should be safer near his window than any where else.

8. You can guess how we were employed for several weeks from that time. I will only say that while busied in our pleasant occupation, it was a delight to us both to give our sweetest music to our loving neighbors.

9. After the young birds were hatched, you would have been delighted to have seen my mate flying around the doors and windows, picking up insects, and bringing them to the nest.

10. But I come now to the saddest day of my life. My mate had gone to the edge of a little pool, where insects were plenty, while I staid to shelter our little chicks. As he returned with a worm in his mouth, I saw him alight on the fence. A moment after, I was startled by a noise like thunder, and looking up again, I saw him fall bleeding and fluttering to the ground.

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11. I can never tell this part of my story, without stopping awhile to think of my dear mate who will never join me again, in my songs or my labors.

12. By the help of the kind gardener and his wife, I reared my young ones. Just before we were ready to take our winter journey, the same boy who ran with a gun in his hand, and picked up my mate when he fell, passed near the spot where I was resting a moment from my labors, on the branch of a tree.

13. I started instantly to fly away, but I was not quick enough to avoid a heavy stone which he aimed at me. It struck one of my wings, and almost broke it.

14. I was still able to fly, though with some pain, and soon started southward with my young brood. I bore the suffering from my wounded wing, without complaint, till we arrived in the interior of Pennsylvania.

15. Here I stopped, and my young ones reluctantly left me to take care of myself, while they went forward with the company. For several days, I found food in abundance, but when that snow storm came, I was forced to seek it near your door.

16. You now have my story, sweet child, and as we are so well acquainted, I hope you will not object to my spending the winter with you; and I will repay your kindness as well as I know how.

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QUESTIONS.—1. By whom and how were the hopes of those birds suddenly blasted? 2. How did one of these birds at length lose its mate? 3. What afterward happened to this bird itself? 4. What lesson is designed to be taught in this piece?

LESSON IX.

Spell and Define—1. VAN' I TY, empty pride; conceit. 2. UN DER STAND' ING, the intellectual powers. 3. SUR'-FACE, the exterior part of any thing; outside. 4. AT-TEN' TION. the act of attending. 5. ANX' I OUS, solicitous.

How does Rule III. teach you to read?

DIFFERENCE BETWEEN READING MUCH AND KNOWING MUCH.

1. WE should always be careful to get perfectly whatever is given us to learn, and try to understand and remember what we read.

2. A person may read much, without learning much, or being much wiser for it. It is a great vanity to be desirous of having it to say, that we have read a great many books.

3. "One book," says Dr. Watts, "read with laborious attention, will tend more to enrich the understanding, than skimming over the surface of twenty authors."

4. Two children will read the same book; the one will be able to tell you what it contains, but the other will know almost as little about it when he is done, as before he began; and what is the reason of this?

5. The one reads with attention, and strives to understand and remember what he reads; but the other reads because it is given him to read; he does it like a task which he is

desirous to finish, but the contents of which he is not anxious to treasure up in his mind.

QUESTIONS.—1. Can you expect to read well, if you do not understand what you read? 2. What then is necessary in order to understand what you read? 3. What good rule does Dr. Watts give about reading? 4. Who was Dr. Watts? *Ans.* An eminent Christian minister and poet of England.

LESSON X.

Spell and Define—1. AN′ CIENT, old; of former times. 2. PER CEIV′ ING, observing; knowing by the senses. 3. PAN′ THER, a fierce ferocious quadruped. 4. POUNCE, to fall on and seize. 5. HOB′ GOB LIN, a frightful apparition. 6. RE AL′ I TY, truth; fact. 7. SPEC′ TER, a ghost.

What does Rule V. direct about reading?

THE MAN AND BOY WHO BECAME FOOLISHLY FRIGHTENED.

1. I SUPPOSE my young friends have often heard of persons, being frightened at their own shadows. Perhaps you remember, this was what ailed the ancient war-horse, Buceph'a lus, while a colt, and that no one could manage him, till young Alexander, perceiving the cause of his alarm, turned his head from his shadow.

2. Well, I am sorry to say there are many persons among us, who are even sillier than this horse; for they are often frightened at something they form in their own fancy, and then think it to be a terrific specter.

3. A person of this sort, in the country, was once on his way home, through a piece of woods, in the evening, when he heard, as

he thought, a hoarse, heavy groan, but a few rods from him.

4. He had been told that there was once a man murdered not far from that place, and as he looked round, he thought he saw a poor wounded man just breathing his last, lying partly behind a log by the fence.

5. Fearing for his own safety, he now fled as for life, till he found himself unhurt in his own house. His family had scarcely learned the cause of his fright, when a neighbor was heard knocking at the door.

6. On entering the house, and hearing but a part of the story, he requested the man to bring him a lantern, and direct him to the spot. On their arrival, they found, as the neighbor had expected, no person either hurt or in danger, but merely some swine asleep in their yokes, which caused the hard breathing the man had mistaken for a groan.

7. A silly boy who had just been listening to a frightful story about some panthers, was sent one evening to his uncle's on an errand, with permission to spend the night with his cousins, and return home in the morning. He passed on pleasantly till he reached a place, called Hemlock Hill, just in sight of the house, when, all at once, the startling cry of a screech owl broke upon his ear.

8 He had never heard such a noise before; he was thrown into a fright, and looking up into the top of a tree, in the edge of the forest,

he thought he saw a huge panther, just ready to pounce upon him. He turned toward home, running and shrieking with all his might, fearing to stop or look round, lest he should be overtaken and torn in pieces.

9. Now, this shows why we hear so many people talking about ghosts and hobgoblins. They are, in the first place, frightened at something, or fear they shall be, and then fancy to their mind this or that frightful object, and thus as fully believe they see it, as the man or the boy did; when, in reality, there was nothing more than a few sleeping swine, or a little harmless screech owl!

QUESTIONS.—1. What is said of the war-horse Bucephalus? 2. Who first perceived the cause of his alarm? 3. What is said of many persons? 4. How was a man in the country once frightened, on returning home in the evening? 5. What was afterward found to be the cause of his alarm? 6. Can you give an account of the boy who was sent to his uncle's on an errand? 7. What story had he been hearing before he started? 8. Why is it we often hear people talking about hobgoblins and the like? What faults are you inclined to commit in pronouncing *evening, morning, ghosts, object, and shrieking?*

LESSON XI.

Spell and Define—1. WON' DER FUL, strange; exciting surprise. 2. PEB' BLE, a roundish stone. 3. IM' I TATE, to copy. 4. PUZ' ZLE, perplexity; embarrassment. 5. PHILOS' O PHER, one skilled in the science of nature. 6. SAT' IS FI ED, fully gratified; made content. 7. PROMPT, to incite; to dictate. 8. ME CHAN' IC, a person skilled in mechanical art.

How are you taught to read dialogues? See Rule XII.

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REASON AND INSTINCT.

1. THEODORE was about eight years old He had always lived in the city, and he knew little about the wonderful things to be seen in the country.

2. One day, when his father went with him to walk in the fields, he found a bird's nest. He asked his father what those round things were, which looked like smooth pebbles.

FATHER. They are bird's eggs.

THEODORE. Who made that pretty place to put them in?

F. The birds made it. It is their nest.

T. Who showed them how?

F. They knew without showing.

T. That is strange! I could not make such a nest, if nobody showed me how.

F. You could learn by trying a great many times, if you had a nest ready made to imitate; but you never could make one as well as the birds. They need not teachers. The youngest can make a nest as well as the oldest.

T. I guess you are telling me a puzzle.

F. It is a puzzle to the wisest philosopher, as well as children. The answer is, that God has given *instinct* to birds, and *reason* to you.

T. I am puzzled now as much as before.

F. I am glad to hear you say so. Some boys are satisfied with words without the meaning. I am glad you are not. Now you will give attention while I explain the words I used.

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3. By reason, we can compare one fact with another, and so increase our knowledge. It was reason that led you to ask who made this nest. When you see hats, your reason teaches you there must have been a hatter; and when you saw this nest, you justly reasoned that there must have been a nest maker.

4. Reason has enabled men to make the rail road, and the rail cars, by which we rode out from the city yesterday. The skill of all the birds and bees, united with the strength of all the elephants and whales, could not make such machinery.

T. What is instinct?

F. Instinct is an impulse, or moving power, which God has given to animals without reason, which prompts them to do just those things which are needful and proper for their own support, and for the comfort of their offspring. They often do things without knowing what they are for. Some insects provide food in the fall, for their young which are not hatched till spring, and they never live to see them.

5. Whatever is done by instinct, is done perfectly at the first trial. No improvement is afterward made, and there is no need of any. All the skillful mechanics and wise philosophers in the world, could not make honey comb out of the yellow dust of flowers, so well as the bees in the hive.

T. Then instinct enables animals to do a few things well, but does not help them to improve.

F. You are right. And reason helps us to do a great many things, and to go on improving as long as we live. But reason does not always keep us from doing wrong.

6. "Reasoning at every step he treads,
Man oft mistakes his way;
While meaner things that instinct leads,
Are seldom known to stray."

QUESTIONS.—1. Are you satisfied to read words without knowing their meaning? 2. Do any other animals except man possess reason? 3. Will reason always teach us what is right? 4. Which is most liable to err, reason or instinct?

LESSON XII.

Spell and Define—1. TIT′ TLE, a small particle; a point. 2. BEAU′ TI FI ED, adorned; embellished. 3. EX PRESS′, to utter; to make known. 4. GRA′ ZING, feeding on grass. 5. CRE A′ TION, the world; the universe. 6. RE FLECT′, to consider attentively; to think. 7. COM PARE′, to examine together. 8. CON VE′ NI ENCE, that which is suited to wants or necessity. 9. UN BOUND′ ED, having no limits.

Will you repeat Rule II. before reading this piece?

WHAT GOD HAS MADE FOR THE COMFORT AND HAPPINESS OF HIS CREATURES.

1. IF every living thing, and every shrub, and flower, had written upon it, that GOD is good, and wise, and powerful; his goodness, his wisdom, and his power, would not be a little plainer to be seen, than they are now.

2. What is the whole world, but a place that God has made, and fitted up, as a dwell-

ing place for his creatures? Look on the right hand and on the left, and you will see that every thing is intended to add to their happiness.

3. How sweet and balmy is the air that we breathe! How fair is the blue sky, hung with clouds! How grateful to the sight is the color of the trees and the grass! I have not words to express the glory and the beauty of the sun, the moon, and the stars.

4. It is hard to say which are the happiest,—the birds winging their way through the air, the fish gliding through the waters, the insects sporting in the sun, or the cattle peacefully grazing on a thousand hills. All are formed according to their different natures, and all their wants richly provided for.

5. Though the creation is fitted for the comfort and enjoyment of bird and beast, of fish and creeping things; yet it is more particularly suited to the comfort and happiness of man. Man can not fly like the bird, nor swim as well as the fish; but he has the gift of reason, which is of far greater value. With this he can reflect, understand, compare, and contrive.

6. Reason renders him stronger than the elephant, and swifter than the eagle; nay, he is more than a match for any other thing that has life. With this gift of reason, man increases in knowledge, and greatly adds to his happiness.

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7. Almost every kind of living creature contributes to his food, his clothing, his convenience, or his pleasure. The trees yield him their fruits, the flowers spread before him their beauty and fragrance; the sea gives up its pearls, and the earth its metals; the winds and the waves in a degree obey him, and he is acknowledged ruler among created things.

QUESTIONS.—1. What is creation fitted for? 2. What does reason do for man? 3. How does almost every thing contribute to our comfort?

LESSON XIII.

Spell and Define—1. AU′ DI ENCE, interview; hearers. 2. EM BAS′ SA DORS, public ministers. 3. AF′RI CAN, a native of Africa; a colored man. 4. SAV′ AGE, wild; cruel. 5. CON′ STANT LY, (LY, like.) continually; invariably. 6. GUARD′ I AN, one who has the care of another. 7. VI′- CIOUS, addicted to vice; wicked.

In reading this piece be careful to observe Rule X.

THE EASTERN PRINCE AND THE LION.

1. A STORY is told of an eastern king who, on a certain day, was giving audience to several embassadors from different countries, when he saw an African come in, leading a large and powerful lion by a slender chain. He approached the king, and told him he had brought him a present, which he hoped he would receive.

2. The king was very much pleased, and when he saw that a beast so savage and dangerous, was as gentle as a lamb, and did not offer to hurt any one, or even to escape, he

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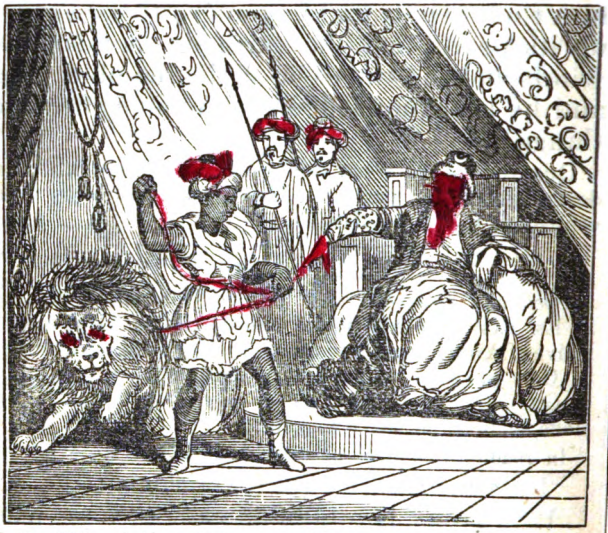
inquired of the African how he had tamed him; and was told that he had taken him when very small, always treated him with kindness, and fed him out of his own hand.



3. The king, it was said, was more thoughtful and wise than most people are, and also a better friend to the young. He turned to some of his officers who were sitting by, and said, "That is the way to train up children. Begin their education while they are very small; treat them so they will love you, have them constantly under your care, and give to them yourself what you wish them to have."

4. How many men and women might have learned to govern their bad passions, while

they were children, if they had been treated in this manner! Careful education, as the African found, will change the character of a lion; and many other such animals have been almost as tame as that which he led to the eastern king.

5. Parents and guardians should recollect, when they have the care of a passionate or vicious child, that if they pursue the right course, they may hope to correct his fault, and make him a useful and happy man.

QUESTIONS.—1. Why did the African lead the lion to the king? 2. Was the king pleased with the present? 3. How did he tell the king he had tamed him? 4. What did the king say to the officers, about training children? 5. Have children any bad passions to govern? 6. Can they expect to be happy unless they correct their vicious habits?

LESSON XIV.

Spell and Define.—1. SUB MIS′ SIVE, obedient; humble. 2. TEST′ I FY, to give testimony. 3. GRAT′ I TUDE, thankfulness. 4. FIERC′ EST, most violent; furious. 5. REBELL′ IOUS, engaged in resisting authority. 6. PRO CLAIM′ED, announced.

What Rule should be observed in reading poetry?

MAN CONPARED TO A LION.

1. A LION, though by nature wild,
   The art of man can tame;
   He stands before his keeper, mild
   And gentle as a lamb.

2. He watches with submissive eye
   The hand that gives him food,
   As if he meant to testify
   A sense of gratitude.

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3. But man himself, who thus subdues
The fiercest beasts of prey,
A nature more unfeeling shows,
And far more fierce than they.

4. Though by the Lord preserved and fed,
He proves rebellious still;
And while he eats his Maker's bread,
Rejects his holy will.

5. O Savior, how thy wondrous power
By angels is proclaimed;
When thou dost bring the happy hour
That lion hearts are tamed!

QUESTIONS.—1. Can a lion be tamed by man? 2. Can a lion manifest gratitude to his master? 3. Does he not then teach man to be grateful to his Maker?

LESSON XV.

Spell and Define—1. KIN' DRED, allied by birth; related. 2. SOLD' IER, a man in military service. 3. HE' RO, a brave man. 4. HAST' EN ING, moving rapidly. 5. SLUM'-BER ING, dozing; sleeping. 6. BOON, a gift; a favor granted.

THE SUFFERING OLD SOLDIER'S COMPLAINT.

1. ALAS! young friends, my youth is gone,
And all my hopes are fled;
And I alone must journey on,
To join my kindred dead.

2. The joy and comfort of my life,
My children in their bloom,
My tender and beloved wife,
Are all in yonder tomb.

3. In manhood's morn I left my home
To fight my country's foe;
'Mid death and danger long to roam,
And taste a soldier's woe.

4. Ah yes! my friends, for you I fought
When hope had well nigh fled;
For you the boon of freedom bought,
Where many a hero bled.

5. Then let a poor old soldier crave
A morsel of your bread;
A soldier, hastening to the grave,
To join the slumbering dead.

QUESTIONS.—1. Should we not be kind to the poor and needy? 2. What is said of those that oppress the poor? See Prov. xiv. 31. 3. What is said of those that pity the poor? See Prov. xix. 17. 4. Do we really pity the poor, when we are unwilling to relieve them?

LESSON XVI.

Spell and Define—1. PRANC′ ED, leaped; bounded. 2. GRAN′ A RY, a store-house for grain. 3. RE FU′ SED, denied; rejected. 4. IN VI′ TING, asking; tempting. 5. FAN′ CI ED, imagined; conceived. 6. DE CEIV′ ER, one who deceives; an impostor. 7. GROOM, one who tends horses.

THE GROOM AND THE HORSE.—A FABLE.

1. A GROOM, whose business it was to take care of a certain horse, let the animal go loose into the field. After a while, he wanted to catch him, but the brute chose to run about at liberty, rather than be shut up in a stable; so he pranced round the field, and kept out of the groom's way.

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2. The groom now went to the granary and got the measure, with which he was wont to bring the horse his oats. When the horse saw the measure, he thought, to be sure, that the groom had some oats for him; and so he went up to him, and was instantly caught and taken to the stable.

3. Another day, the horse was in the field, and refused to be caught. So the groom again got the measure, and held it out, inviting the horse, as before, to come up to him. But the animal shook his head, saying, "Nay, master groom; you told me a lie the other day, and I am not so silly as to be cheated a second time by you."

4. "But," said the groom, "I did not tell you a lie, I only held out the measure, and you fancied that it was full of oats. I did not tell you there were oats in it."

5. "Your excuse is worse than the cheat itself," said the horse. "You held out the measure, and thereby did as much as to say, 'I have some oats for you.'"

6. Actions speak as well as words. Every deceiver, whether by words or deeds, is a liar; and nobody that has been once deceived by him, will fail to shun and despise him ever after.

QUESTIONS.—1. What deception did the groom practice to catch his horse? 2. Did he succeed in this way the second time? 3. Do our actions speak as well as words? 4. If we deceive at one time, can we expect to be trusted at another? 5. Will you pronounce distinctly, *rath' er, an . i mal, in' stant, oats, whith' er?*

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LESSON XVII.

Spell and Define—1. SHEP′ HERD, one who tends sheep. 2. WAN′ DER ING, roving. 3. FEAR′ LESS LY, (LESS, without.) without fear; boldly. 4. IN STRUCT′ ED, taught; educated. 5. CON′ FI DENCE, trust; reliance. 6. CON CEAL′ ED, hid; covered. 7. DE CEIV′ ING, deluding; cheating. 8. EX PE′ RI ENCE, trial, or a series of trials. 9. DIS CRE′ TION, knowledge and prudence. 10. PRAC′ TIC ED, customarily used.

Of what use are pauses in reading? See Rule IX.

LOOK BEFORE YOU LEAP.

1. A SHEPHERD was wandering over the fields with his son, and a deep brook flowed between them. The boy wished to go over to his father, but was unable, for the brook was very wide. Then he cut a branch from a bush, placed one end of it in the brook, leaned fearlessly upon it, and, with all his might, gave a sudden spring.

2. But behold! it was the branch of an elder tree, and as the boy was swinging over the brook, the staff broke in the middle, and he fell; a splash was heard, and the waters closed over him.

3. A traveler saw what had happened, from a distance, and raising an alarm, ran toward the brook. But the boy blew the water from him, and swam laughing to the shore.

4. Then the traveler said to the shepherd, "It appears that your son has been well instructed, but one thing you have forgotten. Why have you not taught him to examine within, before he opens his heart to confidence? Had he discovered the weak pith

that was concealed, he would not have trusted the deceiving staff."

5. "Friend," answered the shepherd, "his eye has sharpened, and his strength improved, and I can now trust him to experience. Time must teach him due discretion. But he will persevere in the discovery, for his eye is clear, and his strength is practiced."

QUESTIONS.—1. How did the shepherd's boy try to cross the brook? 2. Did he succeed in leaping across? 3. If he had examined his staff, do you think he would have fallen into the brook? 4. Should we repose confidence in any one before we know their true character? 5. What does that maxim mean, "Look before you leap?" 6. What is necessary in order to avoid mishaps?

LESSON XVIII.

Spell and Define—1. A BAN' DON ED, wholly forsaken. 2. EN TAN' GLED, twisted together; insnared. 3. CON-VINC' ED, persuaded in mind. 4. E VINC' ING, making evident; proving. 5. EL' E VA TED, raised; lifted up. 6. EX PUL' SION, a driving away by violence.

What does Rule VIII. say about reading?

APPEARANCES ARE OFTEN DECEIVING.

1. "ONE afternoon," says Waterton, "not far from Monteiro, six or seven blackbirds, with a white spot between their shoulders, were making a noise, and passing to and fro on the lower branches of a tree, in an abandoned, weed-grown, orange orchard.

2. "Under one of the trees, there appeared to be a pale green grasshopper that was fluttering, as if it had got entangled in the top of the grass. When you once fancy that the

thing you are looking at, is really what you take it for, the more you look at it, the more you are convinced it is so.

3. "In the present case, this was a grasshopper beyond all doubt, and nothing remained to be done, but to wait till it had settled, in order that you might run no risk in breaking its wings, in seizing and setting it at liberty.

4. "It still kept fluttering; but having quietly approached it, behold! the head of a large rattle-snake appeared in the grass close by. A sudden spring backward prevented fatal consequences.

5. "What had been taken for a grasshopper, was, in fact, the elevated rattle of the snake, thus evincing that he was quite prepared, yet unwilling, to make a sure and deadly spring.

6. "He shortly after passed slowly from under the orange tree, to the neighboring wood on the side of a hill; and as he moved over a place bare of grass and weeds, he appeared to be about eight feet long."

7. Appearances are very frequently deceiving. What is evil, may appear like what is good. Poisonous berries often look tempting. Ice, sometimes, when it seems sound, if ventured upon, would break and let you into the waters. And "wine, when it giveth its color in the cup, at the last, biteth like a serpent, and stingeth like an adder."

8. If then a thing appears to be right, be sure it is so, before you do it; if a thing appears to be good, be sure it is so, before you stretch out your hand to take it; or that which seemed to be a harmless grasshopper, may prove a destructive rattle-snake!

QUESTIONS.—1. How does this lesson show that appearances are deceiving? 2. What things can you mention as being deceiving? 3. How may we avoid being deceived by appearances?

LESSON XIX.

Spell and Define—1. REST′ LESS NESS, (*ness*, state.) a state without ease; unquietness. 2. MEL′ AN CHOL Y, a gloomy state of mind. 3. BETH′ LE HEM ITE, a citizen of Bethlehem. 4. RE LIEV′ ED, eased; disburdened. 5. ARM′-OR-BEAR ER, one who carries the arms of another. 6. AS-TON′ ISH ED, confounded with fear; amazed. 7. MAL′ ICE, extreme enmity. 8. JAV′ E LIN, a kind of spear. 9. CUN′-NING, knowing; skillful.

THE BOY THAT PLAYED ON THE HARP BEFORE THE KING.

1. A SPIRIT of restlessness and melancholy, had come upon Saul, the king of Israel, and his heart was very sad. Then the servants of Saul said to him, let us look for a man who is a cunning player on the harp, so that he may play before thee, and that thou mayest be well.

2. Then Saul said unto his servants, "Provide me a man that can play well, and bring him to me." And they went and brought David, the son of Jesse, the Bethlehemite. Whenever the heart of the king was heavy and full of sadness, David came before him,

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and took the harp, and played with his hand. Then Saul wept, and his heart was relieved, and he became calm and friendly.

3. And Saul loved David greatly, and made him his armor-bearer. But Jonathan, David's friend, was astonished at the power of the harp in the hands of the youth.

4. And after a time Saul became wicked, and the spirit of God departed from him, so that he gave a place in his heart to envy and malice. And when the son of Jesse played before him on the harp, he threw the javelin which he held in his hand, and thought to have fastened him to the wall. But David avoided him twice, and fled.

5. Then spake Jonathan, David's friend, "Where is now the art and power of your music?" But David answered and said, "The power of my harp is the same, but the heart of my lord, the king, has changed. At first it was heavy and full of sadness; but now it is evil. How should the music of the harp still rejoice him!"

QUESTIONS.—1. Was Saul, the king of Israel, always happy? 2. What did the servants propose to do to soothe his mind? 3. Whom did the servants select to play before the king? 4. What effect did the music of his harp have upon the king? 5. What honor did Saul confer on David for his music? 6. What did Saul at length try to do to David, as he played before him? 7. How many times did David escape from him? 8. Was the music of David the same as before, or was the heart of the king changed? 9. Will not music often remove sadness and melancholy?

LESSON XX.

Spell and Define—1. CUL′ TI VA TING, tilling; preparing for crops. 2. NEC′ ES SA RY, that which must be; needful. 3. RE MIND′ ED, put in mind. 4. PET′ TISH LY, in a peevish, ill-tempered manner. 5. DRUDGE′ RY, hard labor; ignoble toil. 6. A′ MI A BLE, lovely; worthy of love. 7. NEG LECT′ ED, disregarded. 8. DIS PO′ SED, inclined. 9. PER FECT′ ED, finished; completed. 10. RE PROACH′, to charge with fault; to censure.

How does Rule IV. direct you to read?

THE NEGLECTED GARDEN.

1. I HAD a beautiful spot of ground, and it was given me as my own, that I might exercise my skill in gardening, and display my taste in cultivating flowers. So I dug it up with great care, picking out every stone; and even the innocent and harmless ground-worm was condemned to fall beneath my spade.

2. "Mind, Arthur," said my mother, "and not neglect it early in the morning, for it is healthful to labor then. At noon the sun is too scorching, and at night the falling dews are chilling; so, work in the morning, if you would have your garden repay you for your toil."

3. For a while, I attended to this advice. I arose with the sun, while the morning air and my gentle exercise strengthened my body, and prepared me to enjoy my breakfast with a sweeter relish.

4. But by degrees, I began to sleep a little later; I thought it was not necessary to rise quite so early, because I had dug up my ground, and sowed all my seeds, and what more was there to be done?

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5. I forgot the *weeds* which sprung up and grew so much faster than the flowers. It was true, I was sometimes reminded of them, as I went to view my plants just peeping out of the ground; but then I thought I could not yet distinguish between them and the weeds; so I let them grow together.

6. My mother, as it happened, left home just as I began my garden, and returned in time to find my plants and flowers choked and over-run with weeds. I was vexed with myself, and ashamed, and did take the hoe to commence what I ought to have done long before; but, it was too late! for, in attempting to remove the weeds, I was obliged to destroy my poor stunted plants, which seemed only to reproach me for my neglect.

7. As my mother went out to look at my garden, I wondered what she would say; for she was all mildness, and never spoke roughly. Now she was silent,—I turned away, and as I was doing so, I heard her sigh, and that was all I heard.

8. It was more than a month after this, that I came home from school one day, tired and vexed, and throwing down my books, pettishly exclaimed, "I will never study any more; it is of no use; I am tired of such drudgery!"

9. "My son," said this kind mother, "do you remember your garden? What choked the growth of your flowers? And what is destroying your peace of mind? Is it not

some weed that might be rooted out now, but which, if you suffer it to remain, will overspread and destroy all that is lovely and amiable in your character?"

10. There was a gentleness in the manner, in which she said this, that overcame me. Had they been harsh words, I am sure I should not have regarded them as I did. I not only felt her kindness, but saw her meaning, young as I was; and after that, whenever I neglected any thing which I ought to have done, or was overcome by bad passions, there was something connected with that garden and myself, which seemed always to whisper;—"Take care of the weeds!"

11. Should any of my young readers feel disposed to cultivate a little spot of ground, they too may learn wisdom from it; for it will teach them that nothing can be perfected without labor; and also, if they would improve their own character, they must subdue those evil passions that so often disturb thair peace and happiness.

QUESTIONS.—1. For what purpose was a spot of ground given to Arthur? 2. What reasons were assigned, that morning was the best time to till his garden? 3. While Arthur attended to this advice, what effect did it nave on him? 4. Why did he not continue to rise early? 5. What did he forget to do after he had sown his seeds? 6. How did Arthur feel when his mother came home, and found his plants and flowers choked with weeds? 7. What was he at last obliged to do, in pulling up the weeds? 8. What did Arthur say as he came home from school one day? 9. At what time, and in what way, did his mother kindly

reprove him for his negligence? 10. What is meant by the remark, "Take care of the weeds?" 11. Why are bad passions like weeds? 12. Can any thing be perfected without labor?

LESSON XXI.

Spell and Define—1. GR' NI AL, enlivening. 2. RE-FRESH' ING, reviving; cooling. 3. CRIM' SON, a deep red color.

Be careful to observe Rule III. in reading this lesson.

YOUNG ARTHUR'S REQUEST.

1. "MOTHER, I want a spot of earth,
To sow my garden seeds;
For I can plant them all myself,
And keep them free from weeds.

2. "But let it be a sunny place,
Where they may spring up soon;
So, tending them with choicest care,
They will the sooner bloom."

3. "My child, the same request you made,
But one short year ago;
And do you not remember well,
Why scarce a plant would grow?

4. "For not alone the genial sun,
Nor the refreshing shower,
Will make them thrive, but you, with care
Must guard the tender flower.

5. "And you must pluck the smallest weed,
When first it springs from earth;
Or else, however rich the soil,
They'll be of little worth.

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6. "And need I tell you farther, child,
How often we compare
The hidden treasure you possess,
To flowers we guard with care?

7. "But ah! within thy sparkling eye,
An answer I can find;
Thy crimson cheek gives the reply;
'Mother, you mean the mind.'

8. "Then guard this treasure well, my boy,
And let no weeds spring there;
Water and watch it every day,
And keep it pure and fair."

QUESTIONS.—1. How does this lesson differ from the one before it? 2. What is the difference between prose and poetry? 3. Which do you prefer to read? 4. What does Rule XI. caution you against?

LESSON XXII.

Spell and Define—1. PRE′ CIOUS, of great price; costly. 2. JEW′ EL, a precious stone. 3. AP POINT′ ED, fixed; established. 4. VEN′ TURE, to risk; to dare. 5. PRAISE′-WOR THY, deserving praise. 6. HU MAN′ I TY, kind disposition; compassion; mankind. 7. MOD′ EST LY, not boldly. 8. PREC′ I PICE, a steep descent of land or rocks. 9. A BYSS, a gulf; a deep pit. 10. IN TRUST′ ED, delivered to the hands or care of another.

Which rule teaches you what words to emphasize?

HOW TO WIN A PRECIOUS JEWEL.

1. THERE was once a rich old man who had three sons. Being near his end, he resolved to divide his property among them. But he had a very precious jewel besides, which he promised to give to that son who should per-

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form the most noble and generous action, within three months.

2. At the appointed time, the young men came to make their report to their aged father. The eldest spoke first:—"I met an entire stranger who intrusted to me the whole of his property. I might easily have kept it all to myself; for he had no witness, nor any means of proving the fact. But I faithfully returned to him the whole. Was not that noble and generous?"

3. "No, my son," replied the old man, "you did nothing more than was strictly just."

4. Then the second son said, "I saw a child which had fallen into the river, and was on the point of being drowned. A crowd of people stood around, but none dared to venture into the waving flood. I plunged in, and at the risk of my life, I saved the drowning infant. Was not that noble and generous?"

5. "The act was indeed praise-worthy," said the father, "but it was only the dictate of humanity."

6. The youngest son then modestly stepped forward, and blushed at having to tell of his own good deed. He said, "I found my mortal enemy, who once attempted to take my life, fast asleep on the edge of a precipice, to which he had approached in the night, without being aware of his danger.

7. "His life was in my power; for the least motion would have plunged him down the

abyss. At the risk of sharing his fate, if I did not succeed in saving him, I dragged him from the fearful spot."

8. "Take the jewel, my son," exclaimed the delighted old man, "that was truly the spirit of the gospel of Christ, who has said, 'Love your enemies, bless them that curse you, and do good to them that hate you.'"

9. It can not be revenge is sweet
To those who learn at Jesus' feet,
The words that breathe so much of heaven,
"Forgive as ye would be forgiven."

10. How happy they, within whose breast
Revenge is ne'er allowed to rest;
But who like Christ himself would live,
Who e'en his murderers could forgive!

QUESTIONS.—1. To which of his three sons, did the father propose to give a precious jewel? 2. What noble and generous action did the eldest son suppose he had done? 3. What did his father say to him? 4. Have we any right to keep any thing which a friend may have lent us? 5. What generous action did the second son think he had done? 6. What reply did his father make him? 7. What noble and generous action had the youngest son done? 8. Which received the precious jewel? 9. Is it right to take revenge for injuries received? 10. How did Christ pray for his murderers on the cross? 11. What is said in the Lord's prayer about forgiveness?

LESSON XXIII.

Spell and Define—1. AT TEN' TIVE LY, carefully; diligently. 2. HID' E OUS, frightful; terrible. 3. RE GARD'LESS, heedless; careless. 4. IN SULT' ING, abusive; treating with contempt. 5. DIF' FI CULT IES, perplexities;

troubles; hinderances. 6. SCORN′ FUL LY, disdainfully; contemptuously. 7. DE LI′ CIOUS, highly pleasing to the taste. 8. AC QUIRE′ MENT, attainment; gain. 9. KER′ NEL, the seed of fruit; a grain.

To what part of this piece does Rule XII. apply?

THE SQUIRREL AND THE WEASEL.—A FABLE.

1. A SQUIRREL had taken his seat under a large hickory, in order to eat a nut which he had plucked from the tree. At a little distance a weasel was seated, observing the squirrel very attentively. The nut was covered with an outside, green rind, and it was necessary for the squirrel to take this off, before he could possibly get at the kernel.

2. The taste of this outside covering, was very bitter; and the weasel broke into a loud

laugh, to see the hideous faces which the poor squirrel made, gnawing through the bitter crust.

3. "What a silly dunce," said the weasel to the squirrel, "to take so much trouble with that ugly nut. You might get along with much more comfort, if you were to select a better kind of fruit."

4. "But other fruits," said the squirrel, "are not half so sweet as this nut. It is true, the taste of this kind is bitter, and it is very troublesome to open, but I know that it covers a kernel that tastes very sweet and nice."

5. The squirrel kept on working busily, regardless of the insulting laughter of the weasel. At length the outside coat was entirely removed, and then new difficulties presented themselves; for a second, very hard and woody cover surrounded the kernel of the nut.

6. Now the weasel laughed still louder. "Is this the beautiful sweet fruit which you spoke of?" inquired he. "Well, I think you may as well enjoy yourself in eating it. For my part, I don't like such food; and it appears to me that no one in his right mind, would think of eating it."

7. "Do not judge quite so rashly," answered the squirrel, "this is merely the second shell, but within, the sweetest kernel is hidden."

8. "Another shell," exclaimed the weasel, scornfully, "of what use is a fruit to me,

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which is entirely hidden. I never should take so much trouble!"

9. "Then you will never taste the sweetest of nuts, the taste of which is now twice as good, on account of the trouble I have had to get it."

10. Thus the squirrel replied, when he had succeeded at length in removing the hard coat, in which the nice kernel was covered, and its delicious taste richly repaid all the trouble he had in opening it.

11. This fable should teach us, that the acquirement of useful knowledge is difficult and very troublesome in the beginning, and that industry and application in useful pursuits, are often as bitter and hard as the outward rind, and the second hard shell of the nut; but finally, when we diligently persist, and undergo willingly every trouble, we are rewarded by the most exquisite fruits for our labor.

QUESTIONS.—1. What do squirrels feed on? 2. What kind of food do weasels like? 3. Which is represented as talking the more reasonably, the squirrel or the weasel? 4. Did the squirrel regard the insulting laughter of the weasel? 5. Should we, then, be deterred from doing right, if the wicked do ridicule us? 6. Can we expect to reap the fruits of knowledge, without trouble or labor? 7. What does this fable design to teach us?

LESSON XXIV.

Spell and Define—1. IM′ PLE MENTS, tools; instruments. 2 WEL′ COM ING, receiving with kindness. 3. RE CESS′, suspension of business; retreat. 4. COM MEND′ ED, praised; recommended. 5. DIS COUR′ A GED, disheartened. 6. EV′-

I DENT LY, clearly; plainly 7. FO' LI AGE, leaves o trees; flowers; branches. 8. SUG GEST' ED, hinted; int mated. 9. RE LEAS' ED, freed from obligation or restrain 10. BUOY' ANT, that will not sink; light; joyful. 11. TR UMPH' ANT LY, with triumph; exultingly. 12. IN' TER VIEW, a meeting; conference. 13. CON' SCIOUS NESS, th knowledge of what passes in the mind.

EMMA IN THE SCHOOL ROOM.

1. "OH dear!" said Jane Somers, as she stood beside her desk, in the school room; "I do wish I had my pen-knife with me; this pencil is so dull, it will take till noon to copy the answers to my sums upon paper."

2. "There," said she, "I will try it no longer; pencil and sums must go together, and once more must I bear to hear my teacher say, 'order in all you do, Jane, would save us both much trouble.'"

3. "Jane, you can have my knife a moment," said Emma Clifford, taking it from a box, well stored with kindred implements; "and you will have time now, before school shall begin, to have your lesson all prepared."

4. "That's a good girl, Emma; you are the one that can help any body out of trouble; but I do not see how you can always have just what you want with you.

5. "Why, it was not more than two weeks ago, that I had paper, and quills, and pen-knife, and pencil, and every thing that you have in your desk; but now, my paper is at home, my quills are all gone, my pen-knife is lost, and my pencil is worse than if I had

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none, while yours are all there, looking just as nice as they did when I first had mine.

6. "Thank you, Emma; and now I must be away to my desk, or my time will be gone, and my good name for the day gone with it."

7. Emma then replaced the pen-knife in her box, and, as a few moments still remained before the hour for school would arrive, turned her steps toward a group of youthful playmates, which had gathered near her.

8. "Oh, Emma," said one of the little girls, with a welcoming tone, "I am so glad you have come to-day; for now, will you please to tell me, how I shall finish the drawing I have begun, as a gift for my mother?

9. "It's a bird's nest, you remember, Emma; but it does not look half so pretty as the one you did, and have given me for a copy. And I tried very hard, to do it as you had done yours; every noon I have worked upon it all the time that I could find; I have drawn it over and over again, but you don't know how it looks!"

10. "Bring it to me, Mary, during the recess," said Emma, "for there is no time now; perhaps, you will not think it so much unlike mine, as you did last night, when, I suppose, you felt weary and discouraged. Good bye, Mary, till then, and we will see what can be done.'

11. Recess came; and Mary, with picture in hand, came very early to Emma's desk, and

took her seat behind her. Emma commended the drawing of the little girl, for it was evidently the result of care and attention; she then re-touched with her pencil the foliage around the nest, making more distinct the light and the shade, suggested to Mary one or two alterations in the form of the nest, and released the little girl again, buoyant and happy, to complete her mother's gift.

12. Just before the close of recess, Mary returned with a light step, and a lighter heart, and placed triumphantly the finished sketch in the hand of Emma. "And now it will do," she said, "to give to mother; and on her birthday too; and all because you were so kind to me, Emma; oh, I wish I was like—I wish every body was like Emma Clifford!"

13. "So do I," said Fanny Grey; "I do not believe I should have ever found Columbus on my map, if it had not been for Emma. I looked all the first hour for it, and every other city in the world could I find but that. Emma said 'look, Fanny, all about Ohio, and see what is there;' and sure enough, all buried up among the towns around it, there stood Columbus."

14. "So do I," said Julia Curtis; "nobody but Emma Clifford would have helped me to take up my box of beads, that fell upon the carpet this morning; nobody else, if I had not asked them to do it." "So do I," said Jane Somers, "for if she had not lent me her

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pen-knife this morning, I must have stopped to-day long after you were all gone home."

15. Emma had not heard all the conversation of her mates, for she had left the room a moment, upon the close of her interview with Mary. The consciousness of having been useful to her friends around her, made her spirit peaceful and happy,—a sweeter reward than all the praises of her companions would have been, unattended by this consciousness. Young friends, if you would be beloved and happy, imitate Emma Clifford.

QUESTIONS.—1. How may you always know where to find your things? 2. Are you careful to have "a place for every thing, and every thing in its place?" 3. If we all observe this rule, should we not save ourselves much trouble? 4. Were all of Emma's school mates fond of her company? 5. What effect did the consciousness of doing good to others, have upon her own mind? 6. Can we expect to have friends, if we are not friendly?

LESSON XXV.

Spell and Define—1. DEL' I CATE LY, with nicety; tenderly. 2. IN OF FENS' IVE, not giving offense; innocent. 3. NOC TUR' NAL, done at night; nightly. 4. TOR MENT'-ING, inflicting distress; vexing. 5. DEX TER' I TY, activity; skill; expertness. 6. IN TRU' DER, one who enters where he has no right. 7. DIS SECT', (DIS, apart; SECT, to cut.), to cut in pieces. 8. AN NOY' ING, molesting; incommoding. 9. DIS RE GARD', to neglect. 10. UN CIV IL, not polite; rude. 11. GOAT' SUCK ER, a kind of bird.

THE GOAT-SUCKER.

1. "WHEN you can only see," says Waterton, "the latest of the feathered tribe hastening to join its mate, already at its roosting

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place, the goat-sucker comes out of the forest, where he had sat all day long in slumbering ease, unmindful of the gay and busy scenes around him.

2. "His eyes are too delicately formed to bear the light, and thus he is forced to shun the shining beams of day, and wait in patience, till night invites him to partake of her pleasures.

3. "The harmless, inoffensive goat-sucker, from the time of Aristotle down to the present day, has been in disgrace with man. Father has handed down to son, and author to author, that this bird subsists by milking flocks. But how sadly has he suffered!

4. "When the moon shines bright, you may see him close by the cows, goats, and sheep, jumping up, every now and then, under them, for the purpose of catching the nocturnal flies that are constantly tormenting the herd.

5. "Approach a little nearer, he is not shy;

"He fears no danger, for he knows no sin."

With what dexterity he springs up and catches the flies as they alight on the animals! Observe how quiet they stand, and how sensible they seem of his good offices; for they neither strike at him, nor tread on him, nor try to drive him away as an uncivil intruder.

6. "Were you to dissect him, and inspect his stomach, you would find no milk there. It is full of flies which have been annoying the herd."

7. An evil name should never be applied,

until it is deserved. A child has sometimes been called cross or ill-tempered, and has for this reason been shunned; when, but for this injustice and disregard for truth, its true character would have been found far otherwise.

8. Never reproach another for doing wrong, unless you are quite sure he has done it. Every one should be treated as innocent, until he is proved to be guilty; and even then, he should not be made out worse than he really is.

QUESTIONS.—1. At what time does the goat-sucker seek his food? 2. Why does he choose the night instead of the day? 3. Can you mention other birds that can see better in the night? 4. What crime was the goat-sucker supposed to be guilty of? 5. Has he suffered this reproach unjustly? 6. Why does he then keep among the herd? 7. Do the animals seem to be sensible of his service? 8. How is it known that he does not subsist on milk? 9. Is not a bad name sometimes applied to very good persons? 10. How should all persons, then, be treated?

LESSON XXVI.

Spell and Define—1. CON TRI' VED, invented; planned. 2. DIS TINCT' LY, clearly; plainly; separately. 3. MON'I TOR, one who warns of faults, or informs of duty. 4. ACQUI' RED, gained; obtained. 5. RES O LU' TION, fixed purpose of mind. 6. CON' SCIENCE, judgment of right or wrong; moral sense. 7. PAR TIC' U LARS, instances; points.

THE ALARM-WATCH.

1. A LADY who found it difficult to awake as early as she wished in the morning, purchased an alarm-watch. These watches are so contrived, as to strike, with a loud whirring noise at any hour the owner pleases to set them.

2. The lady placed her watch at the head

of the bed, and, at the appointed time, she found herself fully roused by the long rattling sound. She instantly obeyed the call, and felt better all day for her early rising.

3. This continued for several weeks. The alarm-watch faithfully performed its office, and was distinctly heard, so long as it was promptly obeyed. But after a time, the lady grew tired of early rising; and when she was awakened by the noisy monitor, she heeded not its warning voice, but merely opened her eyes, and slept again.

4. In a few days, the watch ceased to arouse her from her slumber. It spoke just as loudly as ever, but she did not hear it, because she had acquired the habit of disobeying it.

5. Finding that she might just as well be without an alarm-watch, she formed the wise resolution, that, if she ever heard the sound again, she would instantly spring from her bed, and that she never would allow herself to disobey the friendly warning.

6. Just so it is with conscience. If we obey its dictates, even to the most trifling particulars, we always hear its voice, clear and strong. But if we allow ourselves to do what we have some fears may not be quite right, we shall grow more and more sleepy, until the voice of conscience has no longer any power to waken us.

QUESTIONS.—1. For what purpose did this lady purchase an alarm-watch? 2. Why is it called an alarm-

watch? 3. Did this alarm-watch effectually waken her at the appointed time? 4. Did she continue to obey its calls? 5. What was the effect of her disobeying this faithful monitor? 6. Did the alarm-watch continue to speak as loud as ever? 7. What wise resolution did this lady finally adopt? 8. What kind of an alarm-watch do we all have, to tell us what is right and wrong? 9. Do you ever neglect its friendly warning?

LESSON XXVII.

well and Define—1. Ex′ cel lent, having great value; very good. 2. Bus′ tling, stirring; moving actively. 3. Grave′ ly, in a solemn manner; soberly; seriously. 4. Ap pli′ ed, put to; directed. 5. Un re strain′ ed, not confined; not controlled. 6. Con duct′ ed, led; guided. 7. Fer′ tile, fruitful; productive.

What Rule directs you how to read dialogues?

I SEE! I SEE! I SEE!

1. "What an excellent thing is knowledge!" said a sharp looking, bustling, little man, to one who was much older than himself. "Knowledge is an excellent thing!" repeated he; "my boys know more at six and seven years of age, than I did at twelve.

2. "They can read all sorts of books, and talk on all sorts of subjects. The world is a great deal wiser than it used to be. Every body knows something of every thing now. Do you not think, sir, that knowledge is an excellent thing?"

3. "Why, sir," replied the old man, looking gravely, "that depends entirely upon the use, to which it is applied. It may be either a blessing or a curse. Knowledge is only an

increase of power, and power may be a bad as well as a good thing."

4. "That is what I can not understand," said the bustling, little man. "How can power be a bad thing?"

5. "I will tell you," meekly replied the old man, and thus he went on;—"when the power of a horse is under restraint, the animal is useful in bearing burdens, drawing loads, and carrying his master; but when that power is unrestrained, the horse breaks his bridle, dashes his carriage to pieces, or throws his rider."

"I see! I see!" said the little man.

6. "When the water of a pond is properly conducted by trenches, it renders the fields around fertile; but when it bursts through its banks, it sweeps every thing before it, and destroys the produce of the field."

"I see! I see!" said the little man, "I see!"

7. "When a ship is steered aright, the sail that she hoists, enables her the sooner to get into port; but if steered wrong, the more sail she carries, the farther she will go out of her course."

"I see! I see!" said the little man, "I see clearly!"

8. "Well then," continued the old man, "if you see these things so clearly, I hope you can see, too, that knowledge, to be a good thing, must be rightly applied. God's grace in the heart will render the knowledge of

the head a blessing; but without this, it may prove to us no better than a curse."

"I see! I see! I see!" said the little man, "I see!"

QUESTIONS.—1. What did the bustling, little man think about knowledge? 2. What reply did the old man make to him about knowledge? 3. What examples did the old man take to show that "knowledge might be a bad thing?" 4. What reply did the bustling, little man make to these arguments? 5. Ought we to express our opinion on any subject, before we have fully examined it? 6. Which of these two men do you think was the wiser? 7. When may knowledge be said to be "an excellent thing?"

Should the voice rise or fall at the end of the 2nd verse? At the end of the 4th verse?

LESSON XXVIII.

Spell and Define—1. GAUD' Y, showy; splendid; gay. 2. STRUT' TING, walking with a lofty gait. 3. EX PO' SED, laid open; uncovered. 4. DE VOID', void; empty; destitute. 5. VEX A' TION, trouble; disquiet. 6. SIT U A'-TION, condition; place; position. 7. IL' LUME, to enlighten; to adorn. 8. PRO TECT' ED, defended from injury. 9. CON TEN' TION, strife; quarrel; controversy. 10. SPI'-ED, saw; discovered. 11. DIS DAIN', contempt; scorn. 12. GRA' CES, beauties; excellences. 13. PRA' TING, idly talking.

What Rule teaches you how to read poetry?

THE PEACOCK AND THE OYSTER.—A FABLE.

1. BENEATH a cliff, one summer's day,
A gaudy peacock took his way;
While strutting there with thoughtless pride,
An oyster on the sand he spied.

2. He viewed it long with proud disdain,
Then spoke in this insulting strain:

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"Sure pity's due thy wretched lot;
Thou look'st like one by heaven forgot;

3. "So here exposed in this sad place,
Devoid of beauty, sense, or grace;
Such a vile, rough hewn thing beside,
How could *my* graces be denied?"

4. The oyster heard this swell of pride,
Her shell she oped, and thus replied:
"If by your words your sense you rule,
They much bespeak the prating fool.

5. "Perhaps things are as you denote,—
I own the roughness of my coat;
But this to me yields no vexation,
It best befits my situation.

6. "And now with grateful pride I tell,—
A lamp of pearl illumes my shell;
Thus then enlightened, thus protected,
How can I be by heaven neglected?

7. "And here let all contention end,
Learn well this truth, my strutting friend;
No longer thus yourself deceive,
For what they've not the wise ne'er grieve."

QUESTIONS.—1. How did the peacock look upon the oyster? 2. How did he address the oyster? 3. What reply did the oyster make? 4. Is not the language of the peacock and oyster unbecoming? 5. What does this fable teach you? 6. How should we treat those who are less favored than ourselves? 7. Is it not the mark of a weak mind to boast of our accomplishments? 8. Is it not wrong to murmur and repine at our lot? 9. Should we envy the condition of others?

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LESSON XXIX.

Spell and Define.—1. SIL′ VER Y, like silver; white. 2. EF FUL′ GENT, shining; bright. 3. STREAM′ LET, a small stream; a rill. 4. RUD′ DY, of a red color; of a lively flesh-color. 5. AR RAY′, dress; attire. 6. EX PEL′ LED, drove out; banished; excluded. 7. HAUGH′ TY, proud and disdainful. 8. RA′ DI ANT, beaming with brightness. 9. AD MIT′ TANCE, permission to enter. 10. PLAC′ ID, gentle; quiet. 11. SPURN′ ED, rejected.

YOUNG DARWIN'S DREAM.

1. MOTHER, I had a dream last night;—
I thought the moon, in silvery light,
Shed its effulgent rays
On placid lake, and hill, and dale;
And I went forth to yonder vale,
Where the bright streamlet plays.

2. I went alone, you were not near
To guide my thoughts, my mother dear,
Or teach me what is right;
I saw a child about my size,
With ruddy cheeks and sparkling eyes,
Of steps all free and light.

3. I could but love her as I gazed,
And saw her eye to heaven raised;
And yet her mean array,
With sinful pride my bosom swelled,
And thence each kindly thought expelled,
And chased them far away.

4. With scorn the lovely child I viewed,
And then with haughty steps and rude,
I quickly passed her by;

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When lo! a radiant form drew near,
The little stranger's heart to cheer,
And check her rising sigh.

5. "Weep not, sweet child," the angel said,
"From Heaven I my flight have sped,
To bear thee to thy home;
Nor scorn nor pride shall enter there,
And thou a robe of light shalt wear,
And thence shalt never roam."

6. O, mother, how my heart did beat
To share with her that shining seat,
And wear a robe of light!
But when to him my steps I turned,
Too soon, I knew that I was spurned
From yonder Heaven so bright.

7. He told me that it might not be,
None but a heart, from pride all free,
Could gain admittance there;
Then in his arms the child he bore,
In haste to yonder shining shore,
Eternal joys to share.

QUESTIONS.—1. Can you relate young Darwin's Dream? 2. What did he fancy he saw, as he went forth? 3. How was she clothed? 4. What feelings did young Darwin manifest toward her? 5. What kind friend came to cheer her? 6. Where did this kind friend take this poor child? 7. How was she to be clothed there? 8. Did young Darwin then wish to go and wear this robe of light? 9. How did he feel as he turned to the angel? 10. What did the angel say to him? 11. Is it wrong to despise the poor and destitute?

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LESSON XXX.

Spell and Define—1. SPE' CIES, sort; kind; class. 2. OR' CHIS, (pronounced *or'-kis*), a class of plants. 3. AP-PA' RENT LY, evidently; in appearance. 4. RE SEM' BLANCE, likeness; representation. 5. IM PO SI' TION, deception; imposture. 6. PERCH' ED, alighted; settled on. 7. AS-SERT' ED, affirmed positively. 8. POS' I TIVE, confident; fully assured. 9. OP PO' SING, contrary; standing opposed. 0. DE TECT', to find out; to discover. 11. IN TER-FE' RED, stepped between; offered aid.

THAT WHICH IS THOUGHT WRONG, MAY YET BE RIGHT.

1. A GENTLEMAN who resided in the hilly parts of Kent, stated that a species of orchis is found there, which has in it the form of a bee, apparently feeding on the flower; and so exact is the resemblance, that it is called the bee-flower, and at a very small distance, it is impossible to detect the imposition.

2. A certain friend, however, who saw this account, wrote to him, saying, "The orchis is found near our sea-coasts, but instead of being exactly like a bee, it is not like one at all. It has indeed a general resemblance to a fly, and, by the aid of fancy, may be supposed to be a fly perched on a flower."

3. Now, which of these persons is right? It seems one must be wrong; which of them, then, shall we disbelieve? Neither! Both are right! The fact is, there are two kinds of orchis; the bee-orchis, and the fly-orchis.

4. Thus there was an error on the part of the writer last mentioned; for he should not have asserted that the resemblance on the

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flower, was that of a fly, till he was quite certain, that there was not one with the figure of a bee.

5. That which is thought wrong, may yet be right. Therefore, be very cautious in all you say; never be too positive; you will often be wrong when you feel sure of being right. And never condemn hastily the statements or conduct of others.. They may, after all, be right, though you at first feel certain they are wrong. It is quite possible for two different and opposing statements to be true.

6. It is said that two knights quarreled, fought, and wounded each other, about a shield that stood between them; the one said that it was red, the other said that it was blue. But at length some one interfered, and showed that it had both a red and a blue side, that each of them, therefore, was right; and that had they been wiser, and looked at both sides, the strife would have been prevented.

QUESTIONS.—1. What did the gentleman of Kent say of the orchis? 2. What did the other person write him on the subject? 3. Which of these statements proved to be wrong? 4. Why should we not be too positive? 5. What would have prevented the strife between the two knights?

LESSON XXXI.

Spell and Define—1. SUS TAIN', to hold; to keep from falling. 2. EX TEND' ED, stretched out; expanded. 3. HES'-I TA TED, paused; doubted. 4. DE LIV' ER ER, one who rescues; a preserver. 5. IL LUS TRA' TION, explanation; the rendering bright or clear. 6. DE PEND' ENCE, reliance; confidence; trust. 7. UN CON CERN', want of anx-

iety. 8. Sus PEND ED, hung up; delayed. 9. UN-HARM' ED, unhurt.

ILLUSTRATION OF FAITH.

1. I ONCE saw a lad on the roof of a very high building, where several men were at work. He was gazing about with apparent unconcern, when suddenly his foot slipped, and he fell. In falling, he caught the end of a rope, and hung suspended in mid air, where it was evident that he could sustain himself but a short time.

2. He perfectly knew his situation, and expected, in a few moments, to drop upon the rocks below, and be dashed to pieces. At this fearful moment, a kind and powerful man rushed out of the house, and standing beneath him with extended arms, called out, "Let go the rope, and I will receive you. I can do it. Let go the rope, and I promise you shall escape unharmed."

3. The boy hesitated a moment, and then quit his hold, and dropped easily and safely into the hands of his deliverer. Here, thought I, is an illustration of faith. Here is a simple act of faith. The boy was sensible of his danger. He saw his deliverer, and heard his voice. He believed him, trusted him, and letting go every other dependence, dropped into his arms.

QUESTIONS.—1. What prevented the boy from being dashed to pieces as he fell? 2. Was he aware of his perilous situation? 3. How did the strong man propose to rescue him from his danger? 4. Did the boy believe he

was able to do it? 5. How does this circumstance illustrate faith?

LESSON XXXII.

Spell and Define—1. TI' DINGS, news; intelligence. 2. MUL' TI TUDE, a great number. 3. PON' DER ED, weighed in the mind; considered. 4. MAN' GER, a trough or box, in which cattle are fed.

THE ADVENT.

1. THERE were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

2. And the angel said unto them, Fear not; for behold! I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. * * *

3. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.

4. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary and Joseph, and the babe lying in a manger.

5. And when they had seen it, they made

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known abroad the saying, which was told them concerning this child. And all they that heard it, wondered at those things which were told them by the shepherds.

6. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

QUESTIONS.—1. Why did the shepherds formerly watch their flocks by night? 2. What appeared to them as they were watching their flocks? 3. How were they affected at his appearance? 4. What did the angel say unto them? 5. What else appeared with the angel, and what were they doing? 6. When the angels were gone into heaven, what did the shepherds say and do? 7. What did the shepherds do, when they had seen the child? 8. What is said of them as they returned?

LESSON XXXIII.

Spell and Define—1. SEC' OND-HAND, not new; that has been used by another. 2. TRANS' LATE, to express the sense of one language in the words of another. 3. PRO-PO' SAL, offer. 4. COM PLI' ED, yielded to; carried into effect. 5. CON DI' TIONS, terms of agreement. 6. COM'-MENT A TOR, one who explains; an expositor. 7. EM' I-NENCE, celebrity; elevated situation. 8. STIM' U LA TED, raised or excited to action. 9. DIS SI PA' TION, waste of property; licentious course of life. 10. TAL' ENTS, faculties. 11. TRIB' UTE, money paid by one nation to another; a tax.

THE SHEPHERD BOY AND THE BOOK-SELLER.

1. ABOUT a hundred years ago, a Scottish shepherd boy, wrapped in his plaid, went into a bookstore in Edinburg, and asked for a second-hand Greek Testament, being unable to

buy a new one. The book-seller having handed him one, he inquired the price.

2. "For whom do you want it?" said the book-seller. "For myself," answered the boy. Then said the book-seller, "If you will read and translate a few verses, you shall have it for nothing." The poor boy, highly pleased with the proposal, complied with the conditions, and carried off the Testament in triumph.

3. Many years afterward, the late Rev. John Brown of Haddington, then in the midst of his fame as an author and a commentator on the Scriptures, went into the same shop, and entered into conversation with the book-seller.

4. In the course of conversation, Mr. Brown asked him if he remembered the circumstance of once giving a second-hand Greek Testament to a poor shepherd boy.

5. "I remember it well," replied the book-seller, "I would give a good deal to know what became of that boy; for I am sure he has risen to eminence in some line or other." "Sir," said Mr. Brown, "you see him before you." It is needless to add that the recollection was highly gratifying to both parties.

6. My young friends, I wish you to make some good use of the foregoing story. It is a well-known fact that the children of parents in humble circumstances, often succeed better than the children of the rich.

7. Now, as observation shows us that the

gifts of the understanding are pretty equally distributed among men, the greater success of the children of the poor, must arise from their being stimulated by their scanty means, to improve, to the utmost, the talents which God has given them.

8. Accordingly, we frequently see the poor man's son rising early and sitting up late, in order that he may reap the full benefit of his privileges; while the sons of the wealthy too often spend their time in sloth,—perhaps in folly and dissipation.

9. To the poor man's son or daughter, then, I would say, in the words of the wise man, "The hand of the diligent shall bear rule; but the slothful shall be under tribute." Be industrious, be frugal, and attentive to every duty.

10. To the children of the rich I would say, "He that loveth pleasure, shall be a poor man; and seest thou a man diligent in his business, he shall stand before kings; he shall not stand before mean men."

QUESTIONS.—1. Do you know the employment of a shepherd? 2. Why did the shepherd boy inquire for a second-hand Testament? 3. In what way did he obtain it of the book-seller? 4. Did this boy and the book-seller ever see each other again? 5. What had this boy now become, and what was his name? 6. In what way do children of poor parents often succeed, better than those of the rich?

LESSON XXXIV.

Spell and Define—1. CEL′ E BRA TED, extolled; honored. 2. LIT′ ER A RY, relating to learning. 3. EX IST′ ENCE, be-

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ing; life. 4. Op por tu' ni ty, convenient time. 5. Con'-tem pla ting, considering with attention. 6. Chance, accident; fortune. 7. In tel' li gence, understanding. 8. As cri' bed, attributed; imputed. 9. Struc' ture, frame. 10. Ar tif' i cer, an artist; one who makes or contrives. 11. Ef fect' ed, performed; accomplished. 12. De sign'-ing, intending; planning. 13. Veg e ta' tion, growth as of plants; plants. 14. Des o la' tion, destruction; waste. 15. Or din a' tion, established order.

HOW A WISE MAN TAUGHT HIS SON THE EXISTENCE OF A SUPREME BEING.

1. Dr. Beattie, who is celebrated as a writer and poet in the literary world, had a little son, with whose education he took great pains. He wished to teach this little boy the existence of a great and good God.

2. This son had a little garden, and when he was absent one day, his father took an opportunity to sow seeds in his flower-bed. The seeds were sown in furrows which described the boy's name, James Beattie.

3. On his return, he led his son by the hand into the garden, who, upon contemplating the appearance of his own name, was greatly surprised. He instantly asked his father with great eagerness, how it came there? to which his father answered, "Chance produced it."

4. The young lad was not contented with this reply, and declared that chance could not have produced it, for somebody must have put it there. In the little boy's opinion it appeared like design and intelligence, and he ascribed it to this principle.

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5. The father then took this opportunity of showing, that chance, not being able to produce this trifling arrangement of the letters of his name, could not have produced a world.

6. He then turned the little boy's attention to the traits of wisdom and intelligence, every where to be seen in the works of creation. He showed him that the structure of the universe must have been effected by a wise artificer, and thus he firmly established in his mind, the existence of a Supreme Being who made all the beautiful things in nature.

7. We can see the marks of a designing Creator every where. It is not only in the delightful landscape of a spring or summer's day, but even in the desolation and decay of autumn, and the death of winter.

8. All vegetation is only resting to return to us with fresher bloom and beauty; just as the ordination of sleep is appointed to man, that he may awake refreshed in the morning.

QUESTIONS.—1. For what was Dr. Beattie celebrated? 2. What did he wish to teach his little son? 3. What plan did he take to do this? 4. Was the boy surprised to see his name decribed by the plants? 5. Did he wish to know how it came there? 6. What did the father tell him? 7. Was the lad contented with this reply? 8. How did Dr. Beattie teach his son the existence of a Supreme Being? 9. What can we see as we look around upon creation?

LESSON XXXV.

Spell and Define—1. VA′ CA TED, made vacant, or empty. 2. AC TIV′ I TY, nimbleness. 3. FA TIGUE′, weariness of

body or mind. 4. PAR TIC' I PATE, to partake; to share. 5. DIS PO SI' TION, natural state of mind. 6. DIS AP-POINT' ED, defeated of expectation. 7. PROF' IT A BLE, yielding profit or gain. 8. CIR' CU LATE, to spread. 9. CHEER'-FUL NESS, liveliness. 10. BE NEV' O LENT, kind; generous.

SPORTS OUT OF SCHOOL.

1. HERE is the play ground of Mr. Miller's academy. A few minutes ago it was empty and silent, and every boy was at his desk in silent study, or reciting his lesson to Mr. Miller. All was quiet and orderly, as it is in every good school; and the scholars seemed to have no thought, but what belonged to their lessons.

2. But what a change! The books, states, pens, and paper, are laid aside, and the school room is vacated. The boys appear like colts let loose from the barn, full of fun, and taking

every means of exercise. All their voices are heard at once, shouting and talking, but not a word about their studies.

3. One tries his kite, and is delighted to find the wind so favorable, that he may expect to see it rise as high as the string will allow. Some are playing with their balls, some are rolling their hoops at full speed, and some are seeing who can hop or jump the farthest, while others are trying their activity in running and leaping, and thus wearing off the fatigue of sitting so long in school.

4. There is one lad who cannot partake of any of these amusements. When he was very young, he was so much injured in one of his feet by a rail car, that he could only walk with the help of a cane. He can not run or leap like his school-mates, but he enjoys the sight, and appears to take as much pleasure in the sports of the rest, as if he could participate with them in their exercises.

5. A cheerful, contented disposition will make one happy, while others are so about him, though he can not take part in their sports. And it is a mark of selfishness, when a person can not have enjoyment in seeing others happy. This lame boy has the whole school for his friends, because they not only feel for his afflictions, but know that he does not complain, and that he takes delight in their company.

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6. In their amusements, boys ought to re-

member that they will enjoy themselves the more, as they show a spirit of kindness to their play-fellows. The surly, selfish lad has not half the pleasure in his sports, that the boy has, who delights in seeing others happy, and who is always ready to give up his own wishes, for the sake of gratifying the rest.

7. The selfish person is never contented, unless he has every thing in his own way, and has the best place, and is put first in every thing. But he must be often disappointed in these wishes, and then he is cross and unhappy. The boy, on the other hand, who takes his delight in seeing all around him pleased, is just as well contented to be last as first, and is of course more happy.

8. Play, out of school, when conducted in the right spirit, is profitable both for mind and body. It refreshes the mind after the study and confinement of the school, and prepares it to go to work again. It also strengthens the limbs, circulates the blood, and promotes cheerfulness and health. And with all these effects, it ought besides to promote friendly and benevolent feelings.

9. But to make any sport truly useful and pleasant, we should take care that nothing be either done or said that is improper or dishonorable. No boy should feel at liberty to utter words to his school companions, which he would be ashamed to speak before his own family. Nor will a boy of good principles, be

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guilty of any wrong action, because he is out of his parents' sight.

10. I am sorry to have to believe, that much evil is sometimes done in boys' sport out of school; and I would call upon every youth who loves his own happiness and character, who honors his parents, and who would remember his Creator, to avoid all company that is not pure, and to use all his influence to promote kindness and brotherly feeling among his play-mates.

QUESTIONS.—1. How should scholars employ their time in school? 2. What is said of Mr. Miller's scholars out of school? 3. Can you tell in what sports they are engaged, by looking at the picture? 4. Which of these sports should you prefer? 5. What is said of the lame boy with a cane? 6. Ought we not to rejoice to see others happy? 7. How should boys treat each other, in order to enjoy their amusements? 8. What is said of the surly, selfish lad? 9. What benefit do you receive by playing out of school? 10. What should every scholar do, in order to make their sports useful and pleasant to all?

Be careful and read distinctly such words as "*boys ought*," "*his own*," "*last as first*," "*mind and body*."

LESSON XXXVI.

Spell and Define—1. MIS FOR' TUNE, (MIS, wrong.), ill fortune; calamity. 2. PRO VIDE', to procure; to prepare. 3. LIVE' LI HOOD, the means of living. 4. IN DUS' TRI OUS, constantly diligent in business or study. 5. SO LIC' IT ED, earnestly requested. 6. COM MIS' SIONS, trusts. 7. CLEV'-ER NESS, skill. 8. EN TER TAIN', to furnish with food and lodging. 9 SIM' PLE TON, a person of weak understanding. 10. AS SU' RED LY, certainly. 11. IN FIRM', (IN, not; FIRM, strong.), not strong; weak. 12. AC CU SA' TIONS, charges of offense. 13. GUIN' EA, a gold coin of Great Britain, worth $4,62½.

HONESTY THE BEST POLICY.

1. LEONARD was twelve years old when he had the misfortune to lose his father. He had now none to provide for him; for his mother was so infirm that she could not possibly support him.

2. Leonard, therefore, resolved to seek his own livelihood, that he might not be a burden to his mother. "Have I not learned to read, write, and cipher?" said he to himself. "Why should I not make my way in the world, if I am industrious and honest?"

3. Taking leave of his mother, Leonard walked to a neighboring town, and called on Mr. Watson, a wealthy shop-keeper, who had been one of his father's friends.

4. Leonard solicited employment. "Gladly will I work from morning till night," said he, "if you will but take me." Mr. Watson said that he would take him into his service, on his promising to be honest and faithful.

5. By strict honesty, and always speaking the truth, Leonard soon gained Mr. Watson's confidence. He was intrusted with a variety of little commissions, in the execution of which he showed much cleverness and perseverance.

6. His master had reason to be perfectly satisfied with him. He was pleased with the honesty, with which Leonard would confess his faults, when he had forgotten any thing, or not done it rightly, and with his desire to learn what was right and proper.

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7. Leonard would have been completely happy, if Mr. Watson's house-keeper had not become his enemy. The house-keeper was a dishonest woman, and took all possible pains to get him turned out of the house, by telling false reports about Leonard.

8. Mr. Watson, however, was disposed to consider Leonard as a good boy, till he had reason for believing the contrary. He, therefore, regarded the accusations of the house-keeper as false; but he watched Leonard's conduct the more narrowly, and sometimes put his honesty to the test.

9. Mr. Watson once left a guinea in a drawer, which he desired Leonard to clean out. A shop-man of Mr. Watson's happened to be present when Leonard found the guinea.

10. "Here is a treasure, my dear fellow," cried he; "we will have a rare treat with it!" "How so?" said Leonard. The other said, "You will hardly be so silly as to give it to our master?"

11. "Most assuredly I shall," replied Leonard, "for it belongs to him, and not to us. We can not keep it with a good conscience, and I should not like to have a bad one." Leonard went immediately and delivered the guinea to his master.

12. Mr. Watson was glad to find that he had one, in whom he could place entire confidence. He in time gave up his business;

and when he died, left the whole of his fortune to the honest and faithful Leonard.

13. Honesty is, indeed, on all occasions, the best policy; but the temptations presented by hopes of immediate gain, sometimes induce men to be dishonest, and to disregard the warnings of conscience, if they are not governed by moral and religious principles.

QUESTIONS.—1. How old was Leonard when his father died? 2. What did he resolve to do? 3. What had he learned? 4. Whom did he go to see, and what did he say? 5. What reply did Mr. Watson make? 6. How did he secure Mr. Watson's confidence? 7. What now prevented Leonard from being happy? 8. Did the house-keeper try to injure him? 9. How did Mr. Watson test Leonard's honesty? 10. What bequest did Mr. Watson make to Leonard at his death? 11. What is said of honesty? Correctly pronounce *strict*, *faults*, *false*, *conduct*.

LESSON XXXVII.

Spell and Define—1. AC CUS' TOM ED, habituated; inured. 2. STAR VA' TION, the state of perishing with hunger. 3. FAM' INE, scarcity of food; want; destitution. 4. DRIP'-PING, falling in drops. 5. MI' SER LY, very covetous; niggardly. 6. HAST' I LY, speedily; quickly. 7. WICK' ET, a small gate.

How are you taught to read poetry?

THE ANT AND THE CRICKET.—A FABLE.

1. A SILLY young cricket, accustomed to sing
Thro' the fine sunny months of gay summer and spring,
Began to complain, when he found that at home
His cupboard was empty, and winter had come.—
Not a crumb to be found
On the snow-covered ground;

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Not a flower could he see;
Not a leaf on a tree;—
"O! what will become," says the cricket, "of me!"

2. At last, by starvation and famine made bold,
All dripping with wet, and trembling with cold,
Away he set off to a miserly ant,
To see if, to keep him alive, he would grant
Him shelter from rain,—
A mouthful of grain.
He wished only to borrow,—
He would pay it to-morrow;"
If not, he must die of starvation and sorrow.

3. Says the ant to the cricket, "I'm thy servant and friend,
But we ants never borrow,—we ants never lend;
Yet tell me, dear sir, did you lay nothing by
When the weather was warm?" Said the cricket, "Not I!
My heart was so light,
That I sang day and night,
For all nature looked gay."
"You sang, sir, you say?
Go, then," says the ant, "and dance winter away!"

4. When thus he had spoken, he lifted the wicket,
And out of the door turned the poor little cricket.
Though this is a fable, the moral is good;
If you live without work, you must go without food.

QUESTIONS.—1. How did the cricket spend his time in summer and spring? 2. Was he alarmed when he found he had no food laid up for winter? 3. What was he finally compelled to do? 4. Did he wish to buy or borrow of the ant? 5. What did the ant say to him? 6. What reply did the cricket make, when the ant asked him how he had

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spent the summer? 7. What did the ant then tell him to do? 8. How did the ant treat the cricket? 9. What useful lesson is taught by this fable?

LESSON XXXVIII.

Spell and Define—1. PATH' WAY, a path; a way. 2. TWINK' LING, sparkling. 3. SPIR' IT, the soul of man. 4. OM NI PRES' ENT, present in every place. 5. TO' KEN, a sign; note; mark. 6. E TER' NI TY, duration without beginning or end. 7. VA' POR, a visible fluid floating in the air. 8. TER' RI BLE, frightful; dreadful. 9. VIC' TOR Y, conquest.

How are we taught to read dialogues?

AN INSTRUCTIVE DIALOGUE.

SARAH. Mary, why do the flowers bloom?

MARY. To show thy pathway to the tomb.

S. Why do the twinkling stars arise?
M. To light our spirits to the skies.

S. What makes the sunbeams shine so bright?
M. The Word that said, "Let there be light."

S. What is yon arch which every where I see?
M. The sign of omnipresent Deity.

S. Whence are the winds, and whither do they go?
M. That's more than mortal man can know.

S. What token does the beauteous rainbow bear?
M. That Justice still cries, "Strike," and Mercy, "Spare."

S. Why does the bubble break? O, tell me why!
M. To show the course of all beneath the sky.

S. What laws the rolling waves of ocean bind?
M. Those which in reason's limits hold thy mind.

S. Say, what is time, and whither does it flee?
M. Time was, time is, and time no more shall be;—
'Tis now, but soon 'twill be eternity.

S. Eternity! what is it, sister, say?
M. Time past—time present—time to come—to-day.

S. Where are the dead, where can their dwelling be?
M. The house of all the living—come and see.

S. What is our life? why is it called a breath?
M. Because it is a vapor, lost in death.

S. O death! how terrible that solemn thought!
M. Not to the just, who have the victory got.

S. O grave! where is thy boasted victory?
M. Sarah, ask Him who died for thee and me.

S. O Mary, tell me what and where is heaven?
M. 'Tis rest beyond the grave, to all the faithful given.

LESSON XXXIX.

Spell and Define—1. WON′ DROUS, marvelous; strange. 2. GLIT′ TER ING, shining; brilliant. 3. VA′ RI ED, altered; changed. 4. MIN′ GLING, mixing; uniting without order. 5. CRYS′ TAL, clear; transparent. 6. TIN′ Y, very small; little. 7. I′ CI CLE, a pendent mass of ice. 8. TINT′-ING, giving a slight coloring to; tinging. 9. AZ′ URE, of a sky blue. 10. E ó LI AN, pertaining to Eolia, in Asia Minor. 11. U NI VER′ SAL, all; total; whole. 12. DELL, a hollow place. 13. TRILL, to utter tremblingly. 14. TUFT-ED, adorned with tufts or clusters.

How does the reading of poetry differ from that of prose?

A WALK IN WINTER.

1. "COME forth, my son, we'll walk abroad,
And view the wondrous works of God.
The sun shines on the glittering plain,
Where snow proclaims cold winter's reign.
2. "The little brook, we loved so well,
That danced so lightly to the dell,

Has ceased its pleasant tune to sing,
Fast bound in ice, a quiet thing;
It silent glides close to the earth,
No longer teeming with the birth
Of flowers and herbs of varied work;—
The rill no more goes babbling by
To children playing merrily.

3. "But though so still and quiet grown,
It shines in beauty all its own;—
The glittering crust, like moonlight bright,
Spreads its white surface to the light.
And e'en the stinted pine appears,
Adorned with winter's frozen tears;
And tiny rainbows gleam and shine,
Showing the touch of hand divine;
Mingling all colors fair to see,
Upon the crystal jewelry.
Stern winter has its music shrill,
Though birds and brooks no longer trill."

4. "Where is the music, mother dear,
Why don't its tones come to my ear?
No tiny rainbows do I see,—
Show all these pretty things to me."

5. "Look on those icicles so bright,
Now sparkling in the morning light;—
Do you not see the blue and green,
The purple and the red between?
Just like the rainbow colors fine,
Tinting the clouds at day's decline?

6. "Do you not see that wreath of snow
Upon the fir tree's rugged brow,

Glittering like pearls with azure gleam,
Catching the sun's first golden beam?
Do you not hear the morning breeze,
Sigh through the tufted cedar trees?
Or when some louder note it sings,
Through the long icicles it rings;
Making such music as you hear
From your Eolian harp, my dear?
Your little feet, as light they go
Upon the crisp hard frozen snow,
Make curious sounds you love to hear,—
Sounds that are music to your ear!"

7. "O yes, mamma, we often run
Upon the crackling snow for fun;
And now I see the colors gay,
The ice shows in the sunny ray.
Why did I never see alone
The things so pretty you have shown?"

8. "Because so heedlessly you go
Around great nature's wondrous show,—
God decks the fields, the woods, the plains,—
And universal beauty reigns!
But we unmoved behold and turn
The little things of earth to learn."

QUESTIONS.—1. What did the mother say to her son, as they walked forth? 2. How do the little brooks appear in winter? 3. What is meant by 'winter's frozen tears'? 4. What is meant by 'crystal jewelry'? 5. Did the boy hear the music, and see the tiny rainbows? 6. How did the mother point them out to him? 7. Did you ever hear an E-o-li-an harp? 8. Why could not the boy see these things, before his mother pointed them out to him?

LESSON XL.

Spell and Define—1. O BE' DI ENT, submissive to authority. 2. UN BE COM' ING, unsuitable; indecent. 3. BLUSH'-ED, reddened in the face. 4. COUN' TE NANCE, the human face; features. 5. SNEER' ED, manifested contempt by laughing. 6. WIT' NESS ED, seen in person; testified. 7. EM BRA' CED, inclosed in the arms. 8. DE STROY' ED, ruined.

SAMUEL AND THE SONS OF ELI.

1. SAMUEL, when a boy, served the Lord at Shiloh, before Eli, the priest, and was pleasing both to God and man; for he served the Lord with a pure heart, and was obedient, and increased in wisdom.

2. But the sons of Eli were wicked; they did not care for the Lord, and their sins were great. And they stood one day before the house of their father Eli, under a tree, and Samuel was with them, wearing a linen dress.

3. But the language of Hophni and Phinehas in the presence of Samuel, was highly improper and unbecoming. Then Samuel blushed deeply, so that his countenance glowed like the brightness of evening when the day is spent. It was the first blush. For he had never heard, in his youth, a single evil word from the mouth of man.

4. But the wicked sons of Eli sneered and laughed at the boy, because he blushed at their language. And Samuel turned away his face, and wept.

5. Then Eli, who had witnessed the scene, approached and said, "My son, why weepest thou?"

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6. Samuel answered, "Your sons, Hophni and Phinehas have spoken evil words before me, and my heart was moved, and there came a glow, I knew not how, upon my countenance. And they laughed in scorn."

7. Then Eli embraced the young Samuel, and pressed him to his heart, and lifted his voice, saying, "O, my son, weep not, and lay not their scorn to heart. You are the chosen of the Lord, but that which causes me to rejoice in you, fills my soul with pity for my own children. For they have destroyed the blossom in themselves, and how can they ever produce good fruit?"

8. And Eli wept over his sons, until his eyes were dim with tears, and they gave him nothing in return but grief. But Samuel rejoiced the heart of the priest, Eli, and walked upright before the Lord.

QUESTIONS.—1. What is said of young Samuel? 2. What is said of the sons of Eli? 3. What kind of language did they make use of before Samuel? 4. How did their language affect him? 5. What did Hophni and Phinehas do, as they saw Samuel blush? 6. Did Samuel use improper language to them? 7. What did Samuel do? 8. Who had witnessed the conduct of these boys? 9. What did Eli to Samuel? 10. What reply did Samuel make? 11. What did Eli then do and say?

LESSON XLI.

Spell and Define—1. TRANS PORT' ED, ravished with pleasure; carried. 2. A MAZE' MENT, astonishment; wonder. 3. AB SORB' ED, wholly engaged; imbibed. 4. OC CA' SION, time; opportunity. 5. BE SET', to inclose on all

sides; to press. 6. AD JUST' ED, fitted; put in order. 7. IM POR TU' NED, urged; solicited. 8. FE RO' CIOUS, fierce; cruel. 9. CON' SE QUENCE, importance. 10. RI-DIC' U LOUS, exciting laughter. 11. DIG' NI TY, true honor; nobleness of mind. 12. BE TRAY', to disclose; to violate trust.

THE NEW-ZEALANDER'S LOVE OF DRESS.

1. THE New Zealanders are fond of dress. To a chief who came on board the ship Active, Mr. Marsden presented a piece of India print which quite transported him with delight; he gazed on the figures with the greatest amazement, and throwing it over his shoulders, strutted about the deck, with his whole soul absorbed in this splendid garb.

2. On another occasion, Mr. Nicholas being on shore, and engaged in making purchases, was beset by an old man who offered him a large mat for his coat; to this he agreed. No sooner had the Islander adjusted the coat on his own person, than his whole being seemed to have undergone a change.

3. Mr. Marsden also mentions that he was much importuned by his friend Moo-deen'-ty, one of the chiefs, for a red flannel coat, a night cap, and a pair of spectacles. The chief observed, that if he could only get these articles, he should be a great man.

4. And the ferocious Shungie mentioned as one of his grievances, on his return from England, that he had not a piece of scarlet cloth, such as other chiefs possessed. A piece being given him, it seemed for the time to set his

mind at rest; he put it over his shoulders, and strutted about with the consequence of a Roman Emperor.

5. You smile with contempt, perhaps at savages, and think their love of dress very ridiculous. You see that their clothes can make no real alteration in them; that however fine they appear, their language and manners must always betray their uncivilized state.

6. And yet it may be that *you* are fond of finery. Many think they will be taken for some great and noble personage, if they are only finely dressed; but their attempts to deceive, are sure to be detected.

7. Persons of true rank and dignity, often care little about dress. When our clothes are comfortable and decent, that is all that is necessary. People are to be estimated not by the fineness of their dress, but by the superior cultivation of their minds.

QUESTIONS.—1. What are the New Zealanders particularly fond of? 2. What did the chief do with the India print that Mr. Marsden gave him? 3. How was the old man affected with the coat he bought of Mr. Nicholas? 4. What articles did one of the chiefs wish to obtain of Mr. Marsden to wear? 5. What did he think they would make him? 6. What is said of the chief, Shungie? 7. How does the love of dress, manifested by these savages, appear? 8. Did their dress make any real difference in their character? 9. Do others who are fond of dress appear ridiculous, as well as the savages? 10. Why do some persons try to dress like their superiors? 11. What is said of their attempts to deceive? 12. How do persons of true rank and dignity value dress?

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LESSON XLII.

Spell and Define—1. A′ PI A RY, a place where bees are kept. 2. TW′ ILIGHT, a faint light after sunset and before sunrise. 3. TRANS FORM′ ED, changed in form or external appearance. 4. UN DER VAL′ UE, to rate below the worth. 5. MIN I A TURE, a small likeness. 6. EM′ BLEM, an allusive picture; a representation, holding forth some moral instruction. 7. LIB′ ER A TED, released from confinement; freed. 8. EL E VA′ TION, act of raising; a lofty state. 9. E MAN′ CI PA TED, set free from bondage. 10. SIM I LE, a comparison for illustration; likeness. 11. DE PRI′ VING, taking from; divesting. 12. CE LES′ TIAL, heavenly. 13. CON′ SCIOUS, inwardly persuaded. 14. EN TOMB′ ED, laid in a tomb. 15. RE SEM′ BLE, to have the likeness of. 15. DES′ TIN ED, appointed. 17. LAY, song.

THE BEES AND THE BUTTERFLY.

1. AN OLD gentleman, named Apidus, took his young nephew one day to his apiary, to witness the skill and activity of his bees. Meanwhile a splendid butterfly fluttered toward them. The brilliancy of gold, and the purple of twilight, were mingled together upon his large wings. He weighed himself on a flower, and then flew away.

2. "What a beautiful creature!" exclaimed Apidus, "and it is transformed from a creeping caterpillar!"

3. Then his young nephew, wondering, said, "I thought that those who were fond of bees, were so attached and partial to them, as to overlook and undervalue other gifts of nature!"

4. "My friend," answered Apidus, "do you suppose that it is from motives of selfishness merely, that I love and prize the bees? It is only the lowest enjoyments that narrow the

heart of man, and make him partial; but the more his love of all the works of God, increases, the more his heart expands, and his eye is delighted with every good and lovely object that surrounds him."

5. "But," continued the friend, "the most beautiful butterfly can not be compared with the industrious bee."

6. Then Apidus pointed to his humming hives, and said to his young friend, "My son, here you have a miniature of active life, an image of the fettered spirit in its earthly work. There you have an emblem of the liberated spirit, in its freedom and elevation over the dust. Therefore, the artist of old adorns the emancipated soul with the wings of a butterfly."

7. "An emblem and simile indeed!" answered the youth, "but is it impossible for nature to unite the beautiful with the useful?"

8. Then Apidus answered somewhat indignantly;—"Shall high and spiritual beings always be fettered to the earth, and that which is divine, be destined for earthly purposes? That would be depriving celestial nature of its rank."

LESSON XLIII.

THE BOY AND THE BUTTERFLY.

1. NAY, do not chase that butterfly;—
   Let it pursue its flight;
   It loves to use its silken wings,
   And soar in fields of light.

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2. Soon the bright flower it now doth sip,
Will fade and fall away;
Then let it sport and hop and skip,—
Poor creature of a day.

3. It seems to feel a conscious pride,
Since into life it crept;
Though late it left its prison house,
Where safe entombed it slept.

4. Then let it fly, my happy boy,
While life to it's so sweet;
God gave him freedom to enjoy,
And pleasures pure to greet.

5. This fly to me resembles man,
Who, from his cell of clay,
May to a shining angel turn,
And chant in heaven his lay.

QUESTIONS.—1. For what did Apidus take his young nephew to his apiary? 2. What else attracted their attention? 3. What did Apidus say this butterfly had been transformed from? 4. What then did the young nephew say to him? 5. What answer did Apidus return? 6. What did Apidus say the bees were an image of? 7. What was the butterfly an emblem of? 8. How did the ancient artist try to represent the emancipated soul? 9. What question did the youth then ask his uncle? 10. How did he reply to him?

Pronounce distinctly *gifts, expands, adorns, most, fields, crept, slept.*

LESSON XLIV.

Spell and Define—1. A DAPT′ ED, suited; fitted. 2. SUF′-FI′ CIENT LY, enough; adequately. 3. SEIZ′ ING, falling on and grasping. 4. WEB′ BED, having the toes united by

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a membrane, or thin skin. 5. HAR POON' ING, striking with a harpoon, or spear. 6. AN' NU AL, yearly. 7. MI GRA' T.ON, change of place; removal. 8. EX ACT' NESS, accuracy; regularity. 9. GRA NIV' O ROUS, feeding on grain. 10. CAR-NIV' O ROUS, feeding on flesh. 11. MI' GRATE, to remove from one place to another.

THE DIFFERENT KINDS OF BIRDS AND THEIR HABITS.

1. THERE is no class of animals, a knowledge of whose habits and manners, is so much calculated to make us admire the wisdom, the goodness, and the design of the Creator, as that of the birds.

2. The form of their bodies, of their bones, quills, and feathers, is so well adapted to their manner of life, and so completely answers the purpose for which they were made, that when we examine them, our thoughts are at once led to Him who is the Creator of them all.

3. The bodies of birds are clothed with feathers, one of the lightest of all substances, and these are made to lie over each other, like the shingles of a house, so that they entirely keep off both the rain and the cold. Their bodies are so formed as to be very light, and their shape is such, that they may fly easily through the air.

4. Their bones and quills are round and hollow; their lungs are large, and, in some kinds, the air passes from them into the bones of the legs, and wings; thus making every part of the animal as light as possible, and yet so as to be sufficiently strong.

5. There are many classes or families of

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birds, and the shape of each is such as is fitted for the kind of life, which they lead. There are land birds, and water birds. Land birds are divided into two classes, granivorous and carnivorous birds.

6. The *granivorous* birds are such as live on grain, seeds, and insects. They include the domestic or common fowls, the partridge, the canary bird, and many others. They have short bills which are a little hooked toward the end.

7. They have small nails on their toes, which are divided to their roots, and are either fitted for scratching in the dirt, or grasping the limbs of trees, or for both. These birds are mild and gentle in their dispositions and habits.

8. The *carnivorous* birds are such as feed on flesh, and are often called birds of prey. They are not formed to live on corn and seeds. They have strong claws for seizing and holding their prey, and sharp hooked bills for tearing it in pieces. These birds live by war and plunder, and prey upon all such animals, as they can master. Among them are the eagle, the vulture, the hawk, and many others.

9. Most of the birds that live about the water, have either long legs for wading, or webbed feet for swimming. They are mostly provided with long, straight, pointed bills for harpooning fish, on which they principally subsist.

10. The skill and care, with which the birds

build their nests, those of the same kind making their nests exactly alike, are very wonderful. The annual migration, or passage of birds from one country to another, is also very remarkable. It is well known that during the winter, in this country, few birds are seen. They leave us on the approach of cold weather, and return to a warmer climate.

11. Each kind of bird has a particular time of the year when they begin their flight, and it is astonishing with what exactness they observe this period. In the spring, the time of their returning is nearly the same; and hence they must leave the country, where they have spent the winter, at nearly the same period, every year.

12. Most of the birds, before they leave us, are seen meeting together in flocks, and seem to consult together on the subject of their long journey. The swallows, blackbirds, storks, wild geese, and many other birds, perform their journeys in large flocks.

13. Some birds migrate only from one part of the same country to another, while others take very long journeys, and fly from one continent, or quarter of the globe, to another. How they should know which way to fly, or when to begin their journey, or how to keep on their right course, is very wonderful to us. We can not tell. This is known only to Him who has taught them to do so.

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QUESTIONS.—1. What is a knowledge of the birds calculated to make us admire? 2. What is it that makes us admire His wisdom when we examine them? 3. How do their feathers keep out the rain and cold? 4. How can some birds make themselves lighter? 5. Into how many classes are land birds divided? 6. Describe the granivorous birds. 7. Describe the carnivorous birds. 8. Describe the water birds. 9. What is said of the migration of birds? 10. Why do birds migrate from one country to another? 11. Do they generally go in company? 12. How do they agree on the time of commencing their journey? 13. What is there wonderful about the migration of birds?

LESSON XLV.

Spell and Define—1. AP PA RA' TUS, furniture; tools. 2. NAV I GA' TION, the art of sailing. 3. DEX' TROUS, skillful. 4. MEM' BRANE, a thin, flexible skin. 5. IN CLI NA'TION, desire. 6. VOY' AGE, a passing by water. 7. DISGORGE', to eject from the stomach. 8. GRAV' I TY, weight. 9. IN TU' I TIVE, immediately perceived without instruction. 10. E VINCE', to prove; to show. 11. PI' LOT, one who steers a vessel.

THE SAGACITY OF THE NAUTILUS.

1. THIS little animal is furnished with an apparatus for diving or swimming. But of what use would have been either his sails or his oars, without the intuitive knowledge how to make use of them? But these are not given him in vain; for he evinces a knowledge of navigation, which is supposed to have been copied by some of the early navigators, and the example which he affords, has been held out by the poet as still deserving of imitation;

> "Learn of the little Nautilus to sail;
> Spread the thin oar, and catch the driving gale."

2. This dextrous little sailor, whose shell

forms a natural boat, unfurls a membrane to the wind, which serves him instead of a sail. He extends a couple of arms, with which, as with two slender oars, he rows himself along.

3. When he is disposed to dive, he strikes sail, and, without the least fear of being drowned, sinks to the bottom. When the weather is calm, and he has an inclination to see the world, to take his pleasure, he mounts to the surface, and, self-taught in the art of navigation, performs his voyage without either chart or compass;—is himself the vessel, the rigging, and the pilot.

4. When the sea is calm, numbers of these little animals may be seen sailing on its surface, but at the approach of a storm, they fold in their legs, and, swallowing as much water as will enable them to sink, they dive to the bottom, where they remain in a place of safety during the raging of the tempest; and when they wish to rise, they disgorge this water, by which process they decrease their specific gravity, and quickly ascend to the top, where, by means of their tails, answering the purpose of helms, they can safely guide themselves in any direction.

QUESTIONS.—1. What is the Nautilus furnished with? 2. Would they be of use to him, if he did not know how to use them? 3. What benefit is it supposed that early mariners derived from this little animal? 4. Describe the manner, in which this little sailor rows himself along. 5. What do they do when a storm approaches? 6. Are they shipwrecked when they sink to the bottom? 7. How

do they manage to rise? 8. How can they guide themselves in any direction they may choose?

LESSON XLVI.

Spell and Define—1. CEN′ TU RY, a hundred years. 2. GI GAN′ TIC, like a giant; very large. 3. DI MEN′ SION, size; bulk. 4. UN MO LEST′ ED, free from disturbance. 5. DIS PERS′ ED, separated; scattered. 6. UN A VAIL′ ING, useless; ineffectual. 7. CLAM′ OR OUS, noisy; loud. 8. IN DE CIS′ ION, (IN, not.), want of firmness. 9. POIS′ ED, balanced; made equal in weight. 10. AT′ MOS PHERE, the surrounding air. 11. TAL′ ONS, claws of a fowl. 12. DIS TRI BU′ TION, act of dividing. 13. EC′ STA SY, excessive joy; transport. 14. PER′ SE CU TED, harassed; injured.

THE OLD EAGLE TREE.

1. IN a remote field stood a large tulip tree, apparently of a century's growth, and one of the most gigantic of that splendid species.

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It looked like the father of the surrounding forest. A single tree, of huge dimensions, standing all alone, is a sublime object.

2. On the top of this tree, an old eagle, commonly called the "Fishing Eagle," had built her nest every year, for many years, and, unmolested, raised her young. What is remarkable, as she procured her food from the ocean, this tree stood full ten miles from the sea-shore. It had long been known as the "Old Eagle Tree."

3. On a warm sunny day, the workmen were hoeing corn in an adjoining field. At a certain hour of the day, the old eagle was known to set off for the sea-side, to gather food for her young.

4. As she this day returned with a large fish in her claws, the workmen surrounded the tree, and, by yelling, and hooting, and throwing stones, so scared the poor bird that she dropped her fish, and they carried it off in triumph.

5. The men soon dispersed; but Joseph sat down under a bush near by, to watch, and to bestow unavailing pity. The bird soon returned to her nest without food. The eaglets at once set up a cry for food, so shrill, so clear, and so clamorous, that the boy was greatly moved.

6. The parent bird seemed to try to soothe them; but their appetites were too keen, and it was all in vain. She then perched herself on a limb near them, and looked down into

the nest with a look that seemed to say, "I know not what to do next."

7. Her indecision was but momentary; again she poised herself, uttered one or two sharp notes, as if telling them to "lie still," balanced her body, spread her wings, and was away again for the sea!

8. Joseph was determined to see the result. His eye followed her till she grew small,—smaller,—a mere speck in the sky,—and then disappeared. What boy has not thus watched the flight of the bird of his country in this way?

9. She was gone nearly two hours, about double her usual time for a voyage; when she again returned, on a slow, weary wing, flying uncommonly low, in order to have a heavier atmosphere to sustain her, with another fish in her talons.

10. On nearing the field, she made a circuit around it, to see if her enemies were again there. Finding the coast clear, she once more reached her tree, drooping, faint, and weary, and evidently nearly exhausted. Again the eaglets set up their cry, which was soon hushed by the distribution of a dinner, such as—save the cooking—a king might admire.

11. "Glorious bird!" cried the boy in ecstasy, and aloud; "what a spirit! Other birds can fly swifter, others can sing more sweetly, others can scream more loudly; but what other bird, when persecuted and robbed—

when weary—when discouraged—when so far from sea,—would do it!

12. "Glorious bird! I will learn a lesson from thee to-day. I will never forget hereafter, that when the spirit is determined, it can do almost any thing. Others would have drooped and hung the head, and mourned over the cruelty of man, and sighed over the wants of the nestlings; but thou, by at once recovering the loss, hast forgotten all.

13. "I will learn of thee, noble bird! I will remember this. I will set my mark high, I will try to do something, and to be something in the world; I will never yield to discouragements."

QUESTIONS.—1. Can you describe the tulip tree, on which the eagle built her nest? 2. How far did it stand from the sea-shore, where the eagle procured food for her young? 3. What trick did the workmen play upon the old eagle, as she returned one day with a fish in her claws? 4. What did the eaglets then do? 5. Did the old eagle try to soothe them? 6. What course did she finally pursue? 7. How long was she gone? 8. What did she do as she came near the nest? 9. What did Joseph say as he saw the old eagle's resolution and perseverance? 10. What lesson did he learn from the conduct of this "Glorious bird?"

LESSON XLVII.

Spell and Define—1. PRO FOUND', deep; learned. 2. ZEPH' YR, a gentle west wind. 3. EX PANSE', a wide extent of space. 4. MAJ' ES TY, grandeur; dignity. 5. NA' VIES, ships of war; fleets. 6. AN' CHOR, an iron instrument for holding ships. 7. DE PLO' RA BLE, lamentable; sad. 8. PU' TRID, corrupt; rotten. 9. SAL' U TA-RY, wholesome; healthful. 10. AL TER' NATE LY, by turns;

in succession. 11. RE PINE', to murmur; to complain. 12. IN FEC' TIOUS, corrupting.

Which Rule is to be observed in reading this piece?

THE FORCE AND EFFECTS OF THE WIND.

1. How often we observe a profound calm over the face of nature. Every breeze is hushed, and not a zephyr breathes to disturb the glassy expanse of the ocean; but short and deceitful is this appearance. Suddenly the wind is heard, gathering strength as it advances, and grows up into the majesty of a storm.

2. The raging tempest now spends its fury; navies are rent from their anchors; trees are torn up by their roots; and houses are swept from their foundations. Such are the effects of wind; and whatever may be its consequences, it becomes us not to repine at the dealings of the Almighty, or account those the most deplorable evils which are wisely sent us for the best of purposes.

3. But still more dreadful would be the consequences, did neither air nor ocean feel the wind; to both of which it is as necessary, as the motion of the sap in plants, and the circulation of the blood in animals.

4. It is, however, happily so ordered, that where putrid and poisonous substances would prove fatal to life, wholesome breezes and salutary gales alternately spring up to sweep away their infectious influence, and so purify the atmosphere, as to render it both safe and pleasant; and where heat is felt to an alarm-

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ing degree, the atmosphere extends its airy wings to fan the fainting world!

QUESTIONS.—1. Can we see the wind? 2. How do we know there is any wind? 3. What is said of its force? 4. What would be the consequences, if there were no wind? 5. How do winds purify the atmosphere? 6. How do they temper the air?

Pronounce distinctly the words—*breeze, breathes, tempest, spends, effects, fainting.*

LESSON XLVIII.

Spell and Define—1. PIN′ IONS, wings; quills. 2. MUR′-KY, dark; gloomy. 3. TOW′ ER, a high edifice; a citadel. 4. BIL′ LOWS, large waves of the sea. 5. GAL′ LANT, gay; brave; noble. 6. SURG′ ING, swelling and rolling, as billows. 7. DO MIN′ ION, supreme authority. 8. FOUNT′-AIN, a spring; head of a river. 9. SHROUD, to cover.

THE STORM.

1. I COME, I come, with power and might,
On swiftest pinions, in endless flight;
My form I shroud
In the murky cloud,
And o'er the deep
In fury sweep,
And man, with his boasted strength is weak,
When I in my loudest fury speak:
I fell the tower,
And I rend the oak
That withstood the power
Of the lightning's stroke;
And stream, and flood, and forest, and field,
To the strength of my might and will must yield;
But whence I come, or where I go,
'Tis not for dwellers on earth to know.

THE BREEZE.

2. I come, I come, from a distant shore,
Beyond the bounding billows' roar;
I swell the sail
Of the gallant ship,
As it proudly skims
The surging deep;
My wings are laden with odors sweet,
The fairest forms of earth to greet;
And I sing a song
Of joy and mirth,
As I pass along
The silent earth;
And stream, and flood, and forest, and field,
Ever to my mild dominion yield;
But whence I come, or where I go,
'Tis not for the sons of earth to know.

THE ZEPHYR.

3. I come, I come, from my secret cave,
Beyond the roar of the ocean's wave;
Over the plain, and over the deep,
My silvery wings in silence sweep;
I kiss the fountain,
I climb the mountain,
I cool the bower,
I fan the flower,
And on the breast of the gentle rill,
And on the top of the cloud-capt hill,
I take my slow and silent flight,
In the noon-tide hour, or dead of night;
And stream, and flood, and forest, and field,
Ever to my mild dominion yield;

But whence I come, or where I go,
'Tis not for mortals on earth to know.

QUESTIONS.—1. What is said must yield to the power of the storm? 2. What is said of the breeze? 3. Can you tell what is said of the zephyr?

LESSON XLIX.

Spell and Define—1. BRA' VED, encountered; defied. 2. A LOFT', on high; above. 3. WEA' RI ED, tired; fatigued. 4. CLINCH' ED, griped; held fast. 5 UN HEED'-ING, disregarding.

THE SLEEPING SHIP BOY.—A FACT.

1. THE breeze was up; the swelling sail
Was spreading wide before the gale;—
The tide came on with angry roar,
And some e'en thought they spied the shore.

2. A sprightly lad, who, brisk and free,
Had often braved the raging sea,
Was sent aloft to see the "light,"
By which to guide the ship aright.

3. He climbed the high and waving mast,
And to the top-sail made him fast:
Silence now gathers round the crew,
As Jack aloft appears in view.

4. All anxious wait to hear him cry,
And wonder if 'tis "land" they spy;
Till tired, at length, to Jack they call,
To learn if "land" he views at all.

5. Fearing the ship at every bound,
Might dash upon the rocks profound;
To Jack again they loudly cry,
But still he gives them no reply.

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6. "He's sleeping," cries the trembling crew,
Alas, for Jack, it was too true!
"Up! up! and save him," one and all,
With terror stricken voices, call.

7. And now, two seamen, stout and brave,
Put forth their power poor Jack to save;
And, climbing quick the fearful steep,
Find Jack all wearied, sunk in sleep.

8. With fingers clinched and holding fast
Upon the high and "giddy mast;"—
Unheeding ocean's frightful roar,
And thoughtless of the distant shore.

9. They wake him from the dreadful hight,
And tell him of their anxious fright;
"Don't let the Captain know I slept,"
Cries Jack, and softly down he crept.

QUESTIONS.—1. What was Jack sent aloft for? 2. What did he do when he had climbed the high mast? 3. Why did they call to him? 4. What were they fearing? 5. Did they call the second time? 6. Why did not Jack answer them? 7. What did the crew then say? 8. How many went aloft to save him? 9. What did Jack say as they awoke him?

LESSON L.

Spell and Define.—1. FORM' I DA BLE, adapted to excite fear; terrific. 2. DIS PATCH', to put to death; send away. 3. RA PA' CIOUS, greedy of prey. 4. IN GE NU' I TY, readiness to invent; skill. 5. AR RANG' ED, put in order. 6. COM PAS' SION ATE, inclined to pity. 7. MA LI' CIOUS, having ill-will without cause. 8. RE LEAS' ED, freed from confinement. 9. SOL' I TA RY, lonely; retired. 10. HAR'-

MO NY, agreement. 11. DIS SO LU' TION, a dissolving; separation. 12. IM PRAC TI CA BLE, (IM, not.), that can not be performed. 13. PER' FI DY, violation of faith or trust.

THE BOY, THE BEE, AND THE SPIDER.

1. A BOY walked forth with his father, among the grape vines in the garden. There he found a bee, caught in the web of a spider which had already opened its formidable jaws to dispatch this luckless prisoner. But the boy set the struggling bee at liberty, and destroyed the web of the rapacious spider.

2. The father of the boy beheld this and said, "How can you, my son, feel so little respect for the skill and ingenuity of this creature, as to destroy the web which it has woven with so much pains? Did you not observe how regularly and beautifully the threads of this web were arranged? How, then, could you be at once so compassionate and cruel?"

4. "Is not the art of the spider malicious," replied the boy, "and directed to deeds of perfidy and murder? The bee, on the contrary, collects honey and wax in its cells; therefore, I released the bee, and destroyed the web of the spider."

5. The father commended the judgment of the boy; for it was such as would condemn even the most brilliant talents which, moved by self interest, aim to injure and ruin others.

6. "But," continued the father, "may you not still have done injustice to the spider? See how it defends our ripening grapes from

the flies and wasps, with its web which it stretches before them."

7. "Does it, then, do this," inquired the boy, "to defend the fruit, or is it not rather to satisfy its own thirst for blood?"

8. "Truly," answered the father, "it is not to be supposed that the spider cares much about the grapes!"

9. "O," said the boy, "then the good which it does not intend, has no merit."

10. "True," replied the father, "our thanks for this service, are due to the Creator alone, who can cause even the evil and ill-disposed to favor the good and useful."

11. "And why does the spider," said the boy, "abide alone in her solitary web, while the bees live together so quietly, each laboring for the general benefit of all? Why do not the spiders join together to make one large net?"

12. "My dear boy," replied the father, "many can not live in harmony together but for good purposes. The union of the wicked and the selfish, carries in its bosom the seeds of dissolution. Wise Nature, therefore, would not attempt to effect that, which men often find from experience, to be impracticable and ruinous."

QUESTIONS.—1. What did the boy find as he walked in the garden? 2. What did he do with them? 3. What did the father say to him? 4. What reason did the boy give for releasing the bee, and destroying the spider's web? 5. Why did the father commend the judgment of the boy? 6. Was it the object of the spider to defend the grapes?

7. Can good deeds have merit, which are not designed for good? 8. Does good sometimes result from evil designs? 9. Why can not the wicked and selfish live together in harmony?

LESSON LI.

Spell and Define—1. Ex pand' ed, opened; spread. 2. Pet' al, flower-leaf of a plant. 3. Re spect' ive ly, as relating to each. 4. Dif fu' ses, sends out in all directions. 5. Fra' grance, sweetness of smell. 6. Be span'-gle, to deck with something brilliant. 7. Lim' pid, clear; transparent. 8. Firm' a ment, the region of the air. 9. Wreaths, garlands; chaplets. 10. Em bel' lish es, makes beautiful. 11. As so ci a' tion, union; connection of ideas. 12. Bow' er, or Ar' bor, a seat shaded with trees. 13. Re flect' ed, thrown back, as light.

THE FAVORITE FLOWERS.

1. Gustavus, Hermon, and Melissa, the blooming children of a country gentleman, walked forth on a fine spring day into the fields. The larks were singing their morning song, and the flowers expanded their petals in the dew, and in the mild rays of the rising sun.

2. The children looked around them with delight, as they tripped from hill to hill, and made wreaths of flowers. They celebrated also in hymns the charms of spring, and the love of that Almighty Father who hath clothed the earth with herbage and flowers. Thus did the spring time of life, and of the year, appear in lovely association.

3. Then said the children one to another: "Let us each choose a flower to be a favorite, in preference to all others. We will meet again in yonder bower," cried they; and re-

joicing in their purpose, they ran forth different ways into the field to seek their flowers.

4. Soon the happy children were all seen hastening toward the appointed arbor, bringing in their hands large bunches of their favorite flowers. When they saw one another, they held up the flowers, and, entering the arbor with joy, said, "Now let us each declare, respectively, the reason of our choice."

5. Gustavus, the eldest, had chosen the *violet*. "See," said he, "it blossoms and diffuses its fragrance in modest retirement, amidst moss and bushes; and its operations are as secret as the soft approach and bounty of spring.

6. "But it is honored and loved by men, and celebrated by poets, who call it the first born of spring, and the flower of modesty. For this reason I have chosen it to be my flower." Thus spoke Gustavus, and he offered some of his flowers to Hermon and Melissa. They accepted them with pleasure; for the violet was now their brother's flower.

7. Hermon then stepped forward with his bunch of flowers. It was composed of the delicate *lily* of the valley, which grows in the cool shade of the grove, and lifts up its little bells, strung together like pearls, and white as the driven snow.

8. "Look," said he, "this is the flower that I have chosen; for it is the emblem of innocence and purity of heart, and it proclaims also to me the love of Him who bespangles

the heavens with stars, and the earth with flowers.

9. "Was not the lily of the field selected in preference to all other flowers, as an evidence of the paternal love of Him, in whom all things live and move? On this account, I have selected the little lily for my favorite flower." Thus spoke Hermon, giving some of his flowers to his brother and sister, who received them with joy and respect.

10. Then came Melissa also, the lovely maiden, with the bunch of flowers which she had collected. It was the delicate blue *forget-me-not*. "See, my dear brothers," said the sweet girl, "these flowers I found near the brook.

11. "Reflected in the limpid stream, on whose margin they grew, they twinkle like bright stars in the firmament of heaven. It is the flower of love and affection; therefore have I chosen it for my favorite." She then presented the flowers to her brothers with a kiss, which they thankfully accepted.

12. The favorite flowers were thus selected. Then said Melissa, "Let us weave them into two wreaths for our beloved parents." So they formed two garlands of the beauteous flowers, and carried them to their parents, and related to them all that they had done, and the choice of their flowers.

13. And the parents rejoiced over their affectionate children, and said, "A truly charm-

ing wreath!—love, innocence, and modesty, entwined together!"

14. "See how one sets off, and embellishes the other; and thus they form together the most beautiful of garlands," replied the children, with grateful emotions, as they crowned their father and mother with the wreaths!

15. Then the hearts of the parents were moved with joy, and they tenderly embraced the children, and said, "Such a wreath is more precious than a monarch's crown!"

QUESTIONS.—1. What is said of Gustavus, Hermon, and Melissa, as they walked forth into the field? 2. What did they conclude to do? 3. What did they agree on, as they entered the arbor? 4. What reason did Gustavus offer, for choosing the *violet* for his favorite flower? 5. What reason did Hermon give, for selecting the *lily?* 6. What did Melissa select for her favorite, and for what reason? 7. Did each present some flowers to the others? 8. What did Melissa propose to do with their flowers? 9. What virtues were represented, as being combined in the two garlands of flowers? 10. What did the parents say, as the children crowned their heads with the garlands?

LESSON LII.

Spell and Define—1. A NOINT' ED, set apart; consecrated with oil. 2. STAT' URE, hight of an animal body. 3. PRE VENT' ED, hindered. 4. PER PLEX' ED, embarrassed; puzzled. 5. AP PEAR' ANCE, semblance; apparent likeness. 6. RES' CU ED, delivered from danger. 7. LIN' GERED, hesitated; delayed. 8. COUR AGE' OUS, brave; bold. 9. IN VEST I GA' TION, a searching for truth.

THE SHEPHERD BOY CHOSEN KING.

1. SAMUEL, the judge of Israel, was troubled about Saul, whom he had anointed king; for he did evil, and ruled the people badly.

2. And the word of the Lord came to him, and said, "How long wilt thou mourn for Saul? His dominion will soon end. Therefore go to the sons of Jesse, and choose one who is worthy to be a shepherd of the people."

3. And Samuel came to Bethlehem, and saw the sons of Jesse, and would have chosen Eliab; for Eliab was of a beautiful form, and his stature was high. But the spirit of the Lord prevented him, and said, "Man looketh on the outward appearance; but the Lord looketh on the heart."

4. Then Samuel was perplexed, and would have examined the hearts of the sons of Jesse, that he might choose the best. And he asked Jesse: "Are here all thy children?" And he said, "There remaineth yet the youngest, and behold, he keepeth the sheep on the mountain!"

5. And Samuel thought, "I will search into his nature and his heart before he comes, that I may provide a good leader for the people." And he went on the mountain, and concealed himself in a cave. But David watched his flocks before him.

6. Behold, there came a lion and a bear down the mountain. And the lion took a sheep from the flock. But the youth sprang up, seized the lion by his beard, and rescued the sheep from his jaws, and slew him. And he killed the bear likewise.

7. Samuel was astonished at the strength

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of the youth, and wondered; but he lingered still and doubted in his heart, and said, "I have indeed witnessed the strength and courageous spirit of the youth. But the Lord looketh on the heart!" And he continued his investigation.

8. Behold, the youthful shepherd seated himself on the hill, and took his pipe out of his scrip, and played many tunes to his flock. His dog rested near him, the breezes sported with his locks, and the lambs crowded round their shepherd.

9. Thus he sat in their midst and played. And when he was silent, the sheep pressed upon him, licked his hand and the shepherd's staff, and lay down at his feet.

10. Then Samuel doubted no longer, but exclaimed, "I have indeed found a man, chosen as the shepherd of the people! For he possesseth strength and gentleness." And the word of the Lord came to Samuel, and said, "Arise, and anoint him: this is he!"

QUESTIONS.—1. What was said about Samuel in lesson XL? 2. What had he now become? 3. Why was he troubled about Saul? 4. What did the Lord direct him to do? 5. Why would Samuel have chosen Eliab? 6. What did the spirit of the Lord say to Samuel? 7. What did Samuel then ask of Jesse? 8. Where did he find his youngest son? 9. What was Samuel's object in concealing himself in a cave? 10. What did David do to the lion and bear that came down upon the flock? 11. What effect did the conduct of David have on Samuel? 12. Why did Samuel finally conclude to choose David to be the shepherd

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of the people? 13. How was Samuel confirmed in his choice?

LESSON LIII.

Spell and Define—1. PRO PEL' LING, driving forward. 2. PAT' RI MO NY, an estate inherited from one's ancestors. 3. COR RES POND' ENCE, intercourse by letters sent and received. 4. PRO TECT' ING, securing from injury. 5. IM-AG IN A TION, conception; the faculty of the mind to conceive. 6. EX PLOITS', heroic deeds. 7. EX AG' GER A TED, enlarged in description beyond the truth. 8. CIV' IL I ZED, reclaimed from savage life; enlightened. 9. FLEET, a company of ships. 10. RE POSE', quiet; rest. 11. DE-CLAIM', to speak an oration.

THE PRIVILEGES I ENJOY IN MY OWN COUNTRY.

1. IN this country, a man of but small fortune, may with truth adopt the following language: I am lodged in a house that affords me many conveniences, which, some centuries ago, even a king could not command. There are ships crossing the seas, in every possible direction, to bring what is useful to me from all parts of the earth.

2. In China, men are gathering the tea-leaf for me; in our own soil, they are planting cotton for me; in the West India Islands, they are preparing my sugar and my coffee; in Italy, they are feeding the silk-worm for me; in Saxony, they are shearing sheep to make my clothing; at home, powerful steam engines are spinning and weaving and making clothes for me, and propelling vessels and rail cars, to convey me, with speed, from one place to another.

3. My patrimony, though small, yet pro-

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cures for me many conveniences. I have coaches running night and day to carry my correspondence.

4. I have roads, canals, and bridges to bear the coal for my winter fires; nay, I have protecting fleets to secure my enjoyment and repose. Then, I have editors and printers who daily send me an account of what is going on in the world, among all nations and people.

5. In my library, I have books, by which I can bring to my mind all the great men of past ages; and my imagination can make them act over again all their exploits; the orators declaim for me; the historians relate; the poets sing; in a word, from the equator to the pole, and from the beginning of time until now, I can be where I please.

6. This picture is not exaggerated, but might be extended; such being the goodness of God, that each individual of the civilized millions covering the earth, may have, by very simple means, nearly the same enjoyments, as if he were lord of all.

QUESTIONS.—1. Can you tell me what conveniences are mentioned in the first paragraph? 2. What are men doing in China for us? 3. In our own Country? 4. In the West Indies? 5. In Italy? 6. In Saxony? 7. What are steam engines doing for us at home? 8. What benefit do we derive from coaches, roads, canals, fleets, &c.? 9. How do editors and printers contribute to our enjoyment? 10. What advantages do you derive from your library? 11. What may each individual of the civilized world possess by these privileges?

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LESSON LIV.

Spell and Define—1. BULB, a round root. 2. SYM BOLS, types or emblems. 3. EM′ BRY O, the rudiments of a plant or animal. 4. EN TREAT′ Y, an earnest request. 5. DAM′-SEL, a young maiden; a girl. 6. DE PRIVE′, to take from; bereave. 7. CON SIGN′, to give; to intrust. 8. EN LI′-VEN, to animate; to cheer. 9. MUR′ MUR ED, muttered; grumbled. 10. IM PLORE′, to beseech. 11. LA′ MENT, to mourn. 12. SA LUTE′, to greet; to hail. 13. CHO′ RUS, a number of persons singing in concert.

THE MAIDEN AND THE TULIP BULB.—A FABLE.

1. ONE fine morning in March, a young maiden took from her drawer a tulip bulb, which she had received from her brother who delighted in the symbols which nature affords us.

2. She went into the garden to plant it in the earth. For a while she examined the pretty roundness of its shape, then digged a hole in the soft earth, to receive the embryo plant and flower.

3. But suddenly the bulb exclaimed, with manifest terror and entreaty in its tones; "Lovely maiden, bury me not, I implore thee, in the dark, cold, damp ground, where I shall lie in sorrow and sadness, with no companions, but the moles that will devour me! Rather let me remain for ever with you; there I can see the light, and feel the warmth. Do not bury me so cruelly in the ground."

4 "Pretty bulb," said the damsel, as she paused and stayed her hand, "lament not that I deprive you of the kindly shelter you have

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enjoyed, and consign you to the earth. The time of your slumbering there will be short.

5. True it is cold, but in a few days the sun will enliven the world with his rays, your heart will be gladdened by his warmth, and you will rise out of the darkness into light; out of the close and unpleasant mold, you will shoot upward into the beautiful air, and from the dampness which you dread, you will derive strength.

6. "No longer a root, you will shine as the queen of the flowers of the spring. The lark will salute you in the morning; the butterfly, to bestow a new charm upon his wings, will come and solicit your favors, while the dew is still fresh upon your bosom."

7. The bulb was satisfied. It said no more; but the smile of faith was upon it. In a few weeks, I passed by the garden. The humble bulb now lifted up its many-colored head, upon the top of its graceful stalk.

8. It was just expanding its glories to welcome the May-day sun. The lark went far up among the clouds, to tell him of the present which awaited his coming. The early bee murmured forth its grateful song to the happy flower, and a chorus of butterflies filled the air with their praises.

9. Thus they sang as they flew around the perfumed atmosphere, that the happy plant, breathed forth. "Blessed art thou, O flower,

and double thy joy! Thy beauty and thy bliss are all rewards of thy faith.

10. "The earth is dark and unlovely, but beauty springs out of her bosom. The ground is cold and damp, but thy faith has triumphed, and now thou art free, now thou art blessed. Thy faith is triumphant, and thou art all bliss!"

QUESTIONS.—1. How did the maiden dispose of the tulip bulb? 2. In what way is the bulb represented as speaking to her? 3. How did the maiden reply to the bulb? 4. Could the bulb have become a tulip without being planted? 5. Can you tell me what is said of those who are planted in the likeness of Christ's death?

What sound are you inclined to suppress in reading, "*The ground is cold and damp?*"

LESSON LV.

Spell and Define—1. REN′ O VATE, to renew. 2. AS-SUME′, to take. 3. UN CON′ SCIOUS, not knowing. 4. CON-TROL′, to restrain; to govern. 5. MO′ TION LESS, being at rest. 6. UN TROD′ DEN, not having been passed over.

AUTUMN, AN EMBLEM OF DEATH; AND SPRING, OF LIFE.

CHILD. Mother, my walks are dreary now,—
My pretty flowers are dead;
The singing birds have left the bough,
The leaves have all turned red.
The trees, all bare and naked seen,
Their branches wildly wave;
And every thing that once was green,
Has dropped into its grave.

MOTHER. But, child, another spring will come,
And renovate their bloom;
And when a few short months have gone,
They'll waken from this gloom.

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The little birds will then return,
As merrily to sing;
The plants assume a livelier green,
Fanned by the breath of spring.

C. But when these pretty things return,
To cheer my heart and eyes,
Won't little William, whom we mourn,
From his dark bed arise?
The choicest plants drop in the earth,
And make their wintry bed;
Why is it, mother, that so long,
We sleep, when we are dead?
Why, when the warm and cheerful sun,
Makes all around us gay,—
Why is it, they too do not come?—
What makes them stay away?

M. My dear, the solemn sleep of death,
Is not like nature's rest;
The coming spring will not bring back
Those whom our God has blest.
Only the body's in the ground,
Of those we dearly love;
The spirit hath its dwelling found,
And lives with God above.

The little plants and flowers of earth,
Have not a soul within;
They die, unconscious of their birth,
And neither act, nor sin.
But we can think, and act, and move,
And all our powers control;
This thinking substance is the same

We sometimes call the SOUL.
And when you hear us speak of death,
We mean this mortal part
Has ceased to live, and motionless
Is found this beating heart,—
The thinking soul that leaves the earth,
Ascends to God on high;
Its substance is of heavenly birth,
And fitted for the sky.

C. But, Mother, won't my spirit die,
When my heart does not beat?
Shall I then live in yonder sky,
And little William meet?
And if I live the same as here,
Who will my wants supply?
Who'd give me all the things I want,
If I to-day should die?
And who would hear my evening prayer,
And kneel beside my bed?
Say, mother, shall you too be there,
When all of us are dead?

M. Yes, child, if only good on earth,
We all shall meet in peace;
Our happiness will know no end,—
Our praises never cease.
In those untrodden fields of love,
God will direct our feet;
There is a better home above,
Where we with him shall meet.

QUESTIONS.—1. How did the season of autumn appear to the child? 2. What did her mother tell her would soon come again? 3. What did the child think would take place

when spring returned? 4. How does the sleep of death differ from nature's rest? 5. Does the soul cease to live when the body dies? 6. How should we live here to be happy hereafter?

LESSON LVI.

Spell and Define—1. IN' TER EST ING, adapted to excite emotion. 2. AF FECT' ING, moving the passions; pathetic. 3. EA' GER NESS, earnestness. 4. COURT' IER, a man who attends the courts of kings. 5. TRICK' LING, flowing or dropping gently. 6. CREV' ICE, a small crack. 7. RE-PLEN' ISH ED, filled; supplied. 8. FLAG' ON, a vessel with a narrow mouth. 9. AD VENT' URE, enterprise. 10. PRE-CIP' I TANCE, rash haste.

THE KING AND HIS HAWK

1. AN interesting and affecting story is related of one of the kings of Persia. Being one day on a hunting party with his favorite hawk

on his hand, a deer started up before him. He let the hawk* fly, and followed the deer with great eagerness, till at length it was taken. The courtiers were all left behind in the chase.

2. The king, being thirsty, rode about in search of water, till, having reached the foot of a mountain, he discovered some trickling down in drops from the rock. He took a little cup from his quiver, and held it to catch the water. Just when the cup was filled, and he was about to drink, the hawk which had followed his master, alighted, shook his pinions, and overset the cup.

3. The king was vexed at the accident, and again applied the cup to the crevice in the rock. When the cup was replenished, and he was lifting it to his mouth, the hawk clapped his wings, and threw it down a second time;—at this the king was so enraged, that he flung the bird with such force against the ground, that it immediately expired.

4. At this moment, one of the king's officers rode up. The king, having still a great mind to taste the water that trickled down the rock, but being too impatient to wait till it was again collected by drops, ordered the officer to go to the top of the rock, and fill the cup at the fountain head.

5. The officer having reached the top of the rock, found a large serpent lying dead in the spring, and perceived that the poisonous foam

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* Hawks were formerly trained for catching birds, and pursuing game.

of the reptile had mixed with the water, which fell in drops through the rock. He descended, related the fact to the king, and presented him a cup of cold water out of his own flagon.

6. As the king lifted up the cup to his lips, the tears gushed from his eyes. He then related to the officer the adventure of the hawk, and reproached himself deeply for the fatal consequence of his anger and precipitance. During the remainder of his life, his breast rankled with sorrow and regret, that he had been guilty of such rashness.

QUESTIONS.—1. What did the Persian king take with him on his hunting excursion? 2. Can this species of hawk be taught to pursue game? 3. What did the king do when he had caught the deer? 4. What did the hawk do as the king was about to drink? 5. At last what did the king rashly do to his hawk? 6. What did he then order his officer to do? 7. How did the king feel when the officer told him of the poisonous serpent in the spring?

LESSON LVII.

Spell and Define—1. FRA TER' NAL LY, in a brotherly manner. 2. RE CLI' NED, leaned back or sidewise. 3. HAB I TA' TION, a place of abode. 4. MES' SEN GER, one who bears a message or errand. 5. IN VIS' I BLE, that can not be seen. 6. HUS' BAND' MAN, a farmer. 7. AC COM'-PLISH ED, finished; fulfilled. 8. IN' NO CENCE, freedom from guilt. 9. BEN E FAC' TOR, one who confers a benefit. 10. IM MOR' TALS, beings that never die. 11. WAFT ED, conveyed. 12. RU' RAL, pertaining to the country.

DEATH AND SLEEP.

1. FRATERNALLY the angel of sleep, and the angel of death, wandered over the earth. It was evening. They reclined on a hill not far from the habitation of man. A melancholy

stillness reigned, and the evening clock in the distant village, was not heard. Silently, according to their custom, sat these two benevolent messengers, Death and Sleep, in a sad embrace, and already night drew near.

2. Then the angel of sleep arose from his mossy couch, and scattered with a gentle hand the invisible seed of slumber. The evening wind wafted it to the silent dwelling of the wearied husbandman.

3. Now sweet sleep embraced the inhabitants of the rural cottage, from the gray-haired man that leans upon his staff, to the infant in the cradle. The sick forgot their pain, the melancholy their sorrow, the poor their wants. Every eye was closed.

4. After his labor was accomplished, the benevolent angel of sleep again lay down with his serious brother, Death. "When the dawn appears," said he, in a tone of cheerful innocence, "then man will praise me as his friend and benefactor! O, it is sweet to do good unseen, and in secret! How happy are we, the invisible messengers of the good spirit! How lovely our noiseless occupation!" Thus spake the friendly angel of sleep.

5. The angel of death regarded him with silent grief, and a tear, such as immortals weep, stood in his large, dark eye. "Alas!" said he, "that I can not, like you, rejoice in the gratitude of man. The earth calls me her enemy, and the disturber of her joy."

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6. "O, my brother," replied the angel of sleep, "will not the good, in awaking, discover in you their friend and benefactor, and gratefully bless you? Are we not brethren and messengers of one father?" Thus he spake. Then the eye of the angel of death brightened, and tenderly these brothers embraced each other.

QUESTIONS.—1. Can you tell me what is said of the angel of death and sleep? 2. What is it said the angel of sleep scattered abroad? 3. Why does he say he shall be called a benefactor? 4. Can you tell me what reply the angel of death made? 5. After this, what was the reply of the angel of sleep?

LESSON LVIII.

Spell and Define—1. CU' RI OUS LY, with exactness; elegantly. 2. SPARK' LE, to twinkle; to glisten. 3. IN NU'MER A BLE, that can not be numbered. 4. TRANS PA' RENT, admitting light to pass through. 5. IN GE' NI OUS, having an aptitude to contrive. 6. TRAIL, to run or draw along.

THE WONDERS OF CREATION.

1. THE works of God are like a large book, in which we read how wise and good He is. We may observe how curiously and excellently He has made all things. In every tree that grows in the fields, we may find something to admire; we may notice the beauty of its form, or the brightness of its color, or the sweetness of its smell.

2. See how some modest flowers just peep out from among the thick grass, like so many twinkling stars; while some lift up their large and noble heads upon a tall stem. See how

some tender plants trail along the ground, or climb for support around the firm trunks of the trees; while some grow up into thick bushes, and send out strong branches.

3. Observe how some of the trees are covered with green and leafy boughs, so thick that the birds of the air may lodge beneath their shadow; while some are covered with rich fruit, pleasant to the sight, and good for food. They are all excellent in their kind.

4. Look also at the clear streams of water, as they flow gently along beneath the shade of the trees, or sparkle in the bright sunshine. How fresh and green the grass that grows upon their banks! The water refreshes all the herbs and flowers of the field, and makes them lift up their drooping heads.

5. Look next at the rivers that rise among the hills, and then find their way into the great ocean. They have often many miles to go before they can reach it; but God has made a way for them. Look at the great and wide sea itself where the waters are gathered together in a heap, and wherein are things creeping innumerable, both small and great.

6. See how many large waves roll along the shore, or beat against the high rocks! Behold the steep and craggy rocks, how hard and firm they are! Though the waters of the sea rage and swell, yet can they not pass over them. "God has set them their bounds which they can not pass."

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7. Look at the small pebbles on the shore. They were once large stones, but they have been worn away by the waves. They are of many different colors, and forms, and kinds. Some are rough and dull, and some are smooth and bright. Some are transparent, like glass; you may see the light through them.

8. Look at the various and many-colored shells, scattered about on the sands, or clinging to the sides of the rocks. Some of these shells are empty now, but they have all had a living creature within them.

9. They are all wonderfully contrived, some with curious winding chambers, and some that open with folding doors. Each little animal lives as comfortably in its shell as we do in our houses. God has provided for their com fort, as well as that of all other living creatures He has made.

10. If we observe every different animal, from the largest down to the smallest,—four-footed beasts, birds, fishes, winged insects, worms, and other creeping things,—we shall see in them all, the power and goodness of their Creator.

11. How beautiful and varied are their forms! Some move slowly and heavily, others swiftly and gracefully. Some walk on the ground, some fly through the air; others swim in the rivers or in the sea. How tame and gentle are some, and how fierce and wild are others!

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12. If we observe their different habits, we shall discover how skillful and ingenious they are, and how perfectly their Maker has taught them to provide for all their wants. Well may we say then with the Psalmist: "O Lord, how manifold are Thy works; in wisdom hast Thou made them all!"

QUESTIONS.—1. To what are the works of God compared? 2. What may we read in this great book? 3. What does it teach us about flowers? Plants? Trees? Streams? Rivers? Sea? Pebbles? Shells? 4. What is said of the animals? 5. How did the Psalmist express himself as he beheld the works of God?

LESSON LIX.

Spell and Define—1. DIS PEL' LING, driving away. 2. SU PREME', the highest and greatest being; God. 3. DI-VINE', pertaining to God. 4. NOUR' ISH MENT, food; sustenance. 5. POL LU' TION, defilement. 6. TEXT' URE, the connection of the parts of a body; that which is woven. 7. BLAND, mild; gentle; soft. 8. CRIM' SON, deep red.

THE WORKS OF THE CREATOR.

1 O come and let us walk abroad,
To muse upon the works of God,
And sing His praise aloud!
'Tis spring, and all around is gay,
Full brightly shines the orb of day,
Dispelling every cloud.

2. He is Supreme, and He alone,
Who clothed with radiant light the sun,
And gave him leave to shine;
Each lofty tree, and humble flower,
Unite to speak their Maker's power,
And prove him all divine.

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3. Who spreads so rich a carpet o'er
The meadows gay, with many a flower?
And, for their nourishment, what power
Causes the rain to fall?
Who fans them with the breath of heaven?
By whom is their rich fragrance given?
'Tis He, the Lord of all.

4. How draws the rose its crimson hue
From the dark earth, from which it grew?
Who can such charms create?
From whence arose to please our sight,
The lily with its shining white,
And texture delicate?

5. Oh! as we look around and see
Each plant, from all pollution free,
That's bursting from the sod,
Surely the scene instruction gives;—
They bear this lesson on their leaves,
That GLORIOUS is our God.

6. This world was formed at His command,
Yon azure sky, so soft and bland,
Was spread by His Almighty hand,
And spangled o'er with gold;
Then let us sound His praise abroad,
And sing how mighty is our God,
Such wonders to unfold.

QUESTIONS.—1. On what should we muse, and whose praise should we sing? 2. What works are mentioned as praising their Maker? 3. What reasons are given why we should praise God?

What is meant by "*orb of day*," first verse?

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LESSON LX.

Spell and Define—1. MED I TA' TION, serious contemplation; continued thought. 2. MIR' A CLE, a supernatural event. 3. POME GRAN' ATE, a tree and its fruit. 4. UN OB-SERV' ED, not seen. 5. RE TIRE' MENT, the state of being withdrawn. 6. IN DULG' ED, permitted to be; suffered.

THE BOY WHO WISHED TO SEE A MIRACLE.

1. ON a spring day, young Solomon sat under the palm trees in the garden of his father, the king, and looked upon the ground in deep meditation. And Nathan, his instructor, approached him, saying, "Of what are you thinking so earnestly, under the palm trees?"

2. The youth raised his head, and replied, "Nathan, I should like to see a miracle!"

The prophet smiled and said, "A wish that I likewise indulged, in my youthful days."

3. "And did it continue?" inquired the prince hastily. "A man of God," proceeded Nathan, "came to me with a pomegranate seed in his hand. 'Behold,' said he, 'what this seed will produce!' And he made a hole in the ground with his finger, and placed the seed in it, and covered it over.

4. "After he had removed his hand, the ground rose, and I saw two small leaves come forth, and become a round stem, surrounded with bark, and the stem grew visibly taller and thicker.

5. "Then the man of God said to me, 'Take notice!' and as I looked, seven boughs spread forth out of the stem, like the seven branches on the candlestick of the altar.

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6. "I was astonished; but the man of God gave me a hint to be silent, and take notice. 'Behold,' said he, 'a new growth will soon commence!'

7. "He then dipped water out of the brook that flowed along, in the hollow of his hand, and sprinkled the boughs three times; when, behold! they hung full of green leaves, so that we were surrounded with a cool shade, together with pleasant odors! 'Whence,' cried I, 'is this fragrance wafted to the refreshing shade?'

8. "'Do you not see,' said the man of God, 'how the purple colored blossoms shoot out among the leaves, and hang down in bunches?'

9. "I would have spoken, but a gentle wind swept off the blossoms around us, like snow as it descends from the clouds. They had scarcely fallen when the red pomegranates hung down among the leaves, like the almonds on Aaron's rod.* Then the man of God left me in deep astonishment."

10. Now Nathan ended. And Solomon earnestly inquired, "Where is he?—What is the name of the divine man?—Is he still living?"

11. Nathan replied, "Son of David, I have related a dream!" When Solomon heard this, he was grieved in his heart, and said, "How could you thus deceive me?"

12. But Nathan continued, "I have not de-

* See the 17th chapter of the book of Numbers.

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ceived you, son of Jesse. Behold, in your father's garden, you can witness in reality what I have told you. Does not this pomegranate, and every other tree, undergo the same changes?"

13. "Yes," said Solomon, "but unobserved, and in the course of a long period."

14. And Nathan replied, "Is it less a divine work, because it is accomplished in gentle silence and retirement? I think it is on that account more divine.

15. "First become acquainted with nature and her works," added he, "then you will long after a more exalted faith, and not after wonders performed by the hand of man."

QUESTIONS.—1. Who was young Solomon's instructor? 2. What did Solomon desire to see? 3. What did Nathan say of the pomegranate? 4. How did Solomon feel, when he found that Nathan had been telling him a dream? 5. Where did Nathan tell him he could witness its reality? 6. Was the growth of the pomegranate less divine than if performed in a moment?

LESSON LXI.

Spell and Define—1. CA LAM' I TY, any great misfortune. 2. RE SOURCE', any source of aid or support. 3. HOR' RI-BLE, terrible; shocking. 4. VOL' UN TA RY, of one's free will. 5. CAR' A VAN, a company of travelers, pilgrims, or traders. 6. PER VERT' ED, turned from right to wrong. 7. IN SEN SI BIL' TY, want of feeling; stupidity.

TRAVELING OVER THE DESERTS.

1. BELZONI, the celebrated traveler, states that in a desert, generally speaking, there are few springs of water, some of them at the distance of four, six, or eight days' journey from

one another, and not all of sweet water; on the contrary, it is generally salt or bitter; so that if the thirsty traveler drinks of it, it increases his thirst, and he suffers more than before.

2. But when the calamity happens, that the next well which is so anxiously sought for, is found dry, the misery of such a situation can not well be described.

3. The Camels, which afford the only means of escape, are so thirsty that they can not proceed to another well, and if the travelers kill them to extract the liquid which remains in their stomach, they themselves can not advance any farther. The situation must be dreadful, and admits of no resource. Many perish, victims of most horrible thirst.

4. It is then that the value of a cup of water is really felt. In such a case, there is no distinction. If the master has none, the servants will not give it to him; for very few are the instances where a man will voluntarily lose his life to save that of another, particularly in a caravan in the desert, where people are generally strangers to each other.

5. What a situation for a man, though rich, perhaps the owner of all the caravan! He is dying for a cup of water—no one gives it to him; he offers all he possesses—no one hears him; they are all dying—though by walking a few miles farther, they might be saved.

6. If the camels are lying down, and can

not be made to rise—no one has strength to walk; only he that has a glass of that precious liquor, lives to walk a mile farther, and perhaps dies too.

7. In short, to be thirsty in a desert, without water, exposed to the burning sun, without shelter, and with no hopes of finding either, is the most terrible situation that a man can be placed in, and one of the greatest sufferings that a human being can sustain;—the eyes grow inflamed; the tongue and lips swell; a hollow sound is heard in the ears, which brings on deafness; and the brains appear to grow thick and inflamed; all of these feelings arise from the want of a little water.

8. How little are our common mercies valued! Their frequent enjoyment ought to increase our gratitude; but instead of this, it is perverted to produce insensibility to their worth. Let us learn, however, that if a little water may be so precious, how great are our obligations to the Giver of all, who have not only what is necessary to the support of life, but also to its comforts!

QUESTIONS.—1. How far apart are springs of water sometimes in the deserts? 2. What calamity is it said sometimes happens? 3. What would happen if they were to destroy their camels? 4. How do many sometimes perish? 5. In this situation what would they give for a cup of water? 6. What effects are produced on them by this extreme thirst? 7. How is the enjoyment of our frequent blessings perverted?

Pronounce distinctly—*strength, thirsty, greatest, sufferings, comforts.*

LESSON LXII.

Spell and Define.—1. IN HER' IT, to receive or take possession of, as by descent from ancestors. 2. MER' CI FUL, compassionate; tender. 3. PEACE'-MA KER, one who restores peace. 4. TRANS GRES' SION, violation of law. 5. TEMPT A' TION, enticement to evil; trial. 6. COM MAND'-MENT, an order given by authority; a precept. 7. RE-VILE,' to reproach; to slander. 8. COUN' SEL, advice; instruction.

WHO ARE BLESSED?

1. BLESSED are the poor in spirit; for theirs is the kingdom of heaven.

2. Blessed are they that mourn; for they shall be comforted.

3. Blessed are the meek; for they shall inherit the earth.

4. Blessed are they which do hunger and thirst after righteousness; for they shall be filled.

5. Blessed are the merciful; for they shall obtain mercy.

6. Blessed are the pure in heart; for they shall see God.

7. Blessed are the peace-makers; for they shall be called the children of God.

8. Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven.

9. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

10. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in

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the way of sinners, nor sitteth in the seat of the scornful.

11. Blessed is he whose transgression is forgiven, whose sin is covered.

12. Blessed is he that considereth the poor; the Lord will deliver him in time of trouble.

13. Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him.

14. Blessed are they that dwell in Thy house; they will be still praising Thee.

15. Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

16. Blessed are the dead which die in the Lord from henceforth: Yea, saith the spirit, that they may rest from their labors; and their works do follow them.

LESSON LXIII.

Spell and Define—1. PRO DU' CED, brought into being. 2. A SUN' DER, apart. 3. CON VE' NI ENT LY, commodiously; with ease. 4. HEDG' ES, thickets of shrubs. 5. AR O MAT' IC, fragrant; spicy. 6. IN FE' RI OR, lower in excellence or value. 7. MIS' CHIEV OUS, injurious; inclined to mischief. 8. IR' RI TATE, to excite to anger. 9. IM PER FECT LY, not fully. 10. PREP A RA' TION, a making ready.

THE TEA-PLANT.

1. THE tea-plant is produced from seeds which are laid in rows, four or five feet asunder; but so uncertain is their vegetation, that

it is necessary to sow seven or eight seeds in every hole. The ground between each row, is always kept free from weeds, and the plants are not allowed to grow higher than for the leaves to be conveniently gathered.

2. The first crop of leaves, is not collected until the third year after sowing; and when he trees are six or seven years old, the produce becomes so inferior, that they are removed to make room for others.

3. The color of the flowers, is white. They resemble the wild rose which grows so common in our hedges; the flowers are succeeded by soft, green berries or pods, each containing from one to three white seeds

4. The leaves are gathered from one to four times during the year, according to the age of the tree; but most generally the three gatherings are in April, June, and September. In the first gathering, the leaves are small, tender, and unfolded, and of the most delicate color, and aromatic flavor, and have little bitterness.

5. The persons employed, do not pull the leaves off by handfuls, but pick them one by one, and are careful not to break them; and though the process seems tedious, they gather from ten to fifteen pounds a day. At the second picking, the leaves are of a dull green color, while those of the third, are more infe rior still

6. The Chinese make use of a singular

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method to get the branches, which grow upon great steeps that are difficult of ascent. The monkey, you know, is a very mischievous creature, and cunning withal; so they irritate them, and out of revenge, they tear off their branches, which they then collect, and strip off their leaves.

7. The leaves, after picking, are put into wide, shallow baskets, and placed in the air, wind, or sunshine, for some hours. They are then put on a flat, cast iron pan, over a stove heated with charcoal. About half or three quarters of a pound of leaves, are thus heated at once, stirred about quickly with a kind of brush, and then hastily swept off the pan into baskets.

8. The next process is that of *rolling*, which is done by men carefully rubbing them between their hands; after this the leaves are again put in larger quantities on the pan, and exposed to heat, but only enough to dry them thoroughly, without scorching. When this is done, the tea is placed on a table, and carefully picked, and every imperfectly dried leaf is removed, in order that the sample may look as well as possible.

9. For some finer sorts, the heated plates are not used, but the leaves, one by one, are carefully rolled into balls with the hands. There has been a great mistake among people, in supposing the color of green tea is given to it by sheets of copper, on which it is

thought to be dried; since this metal is never used in its preparation.

QUESTIONS.—1. How long after sowing is the first crop of tea gathered? 2. At what age is it necessary to remove the trees to make room for others? 3. How many times in a year are the leaves gathered? 4. What singular method have the Chinese of obtaining the branches in difficult places? 5. How are the leaves prepared after picking? 6. How are some of the finer sorts prepared? 7. In what part of the world is the tea-plant raised?

Will you pronounce distinctly—*gatherings, cunning, pounds, hands, sin-gu-lar.*

LESSON LXIV.

Spell and Define—1. GEN' ER AL LY, commonly. 2. IN-TER WEAVE', to weave one into another. 3. PER PEN DIC'-U LAR, upright. 4. IM ME' DI ATE LY, without delay. 5. AS SEM' BLE, to congregate; to come together. 6. MUT'-TER ING, uttering with a low murmuring voice. 7. OP E-RA TION, action; agency. 8. TRAIL' ED, drew along on the ground. 9. STA' TION ED, fixed in a certain place. 10. DIS AP PEAR' ED, vanished from sight. 11. COM MU'-NI TY, society. 12. COL' O NY, a company of people, that settle in another country, but remain subject to the laws of their native country.

UNION IS STRENGTH.

1. BEAVERS generally choose a pond, or a piece of ground with a stream running through it; but to form a dam, it is necessary that they should stop the stream, and of course that they should know in what direction it runs.

2. They always, however, choose the most favorable place, and never begin at a wrong part. They thrust stakes five or six feet long into the ground, in different rows, and interweave them with branches of trees, filling them up with clay, stones, and sand.

3. The dams are sometimes a hundred feet long, ten or twelve feet thick at the base, exactly level from end to end, perpendicular toward the stream, and sloped on the outside, where grass soon grows, and renders the earth united.

4. At the head of one of the rivers of Louisiana, a French traveler found a beaver dam in a very retired place, and ordered one of his men to cut, as silently as possible, a channel about a foot wide through it, and then to retire immediately.

5. "As soon as the water through the channel began to make a noise," says the writer, "we heard a beaver come from one of the huts, and plunge in. We saw him get on the bank, and clearly perceived that he examined it. He then with all his force, gave four distinct blows with his tail, when immediately the whole colony threw themselves into the water, and arrived upon the dam.

6. "As soon as they were assembled, one of them appeared, by muttering, to issue some kind of orders; for they all instantly left the place, and went out on the banks of the pond in different directions. Those nearest to us were between our station and the dam, and therefore, we could observe their operations plainly.

7. "Some of them prepared a substance resembling a kind of mortar; others carried this on their tails, which served as sledges for the purpose. I observed that they put themselves

two and two, and that each of a couple loaded his fellow.

8. "They trailed the mortar, which was pretty stiff, quite to the dam, where others were stationed to take it; these put it into the channel, and beat it down with blows of their tails.

9. "The noise of the water soon ceased, and the breach was completely repaired. One of the beavers then struck two blows with his tail, and instantly they all took to the water without any noise, and disappeared."

10. That will be well done in a family or community, in which every one does his part. The humble may do unitedly, what the highest can not do singly. Skill is valuable, but success is often the reward of order and harmony, as well as of energy and perseverance.

QUESTIONS.—1. What places do beavers choose for building their dams? 2. How do they build them? 3. How long are some, and in what form are they built? 4. What is related of one of these dams in Louisiana? 5. In what way did one beaver call the others together? 6. In what way did one command the others? 7. How did they repair the breach in the dam? 8. On finishing their task, what signal did one of them give? 9. What may we learn from this example of the beavers?

LESSON LXV.

Spell and Define—1. AD′ MI RA BLE, worthy of admiration. 2. SEA′ SON A BLY, in due time. 3. IN FAL′ LI BLY, without a possibility of failure. 4. CAL′ CU LA TING, computing; reckoning. 5. EN COUN′ TER, to meet and oppose; to resist. 6. AN.TIC I PA′ TION, previous view or impression of what is to happen afterward. 7. REQ′ UI SITE, nec-

essary. 8. PRO POR' TION ED, made with due symmetry, or suitableness.

HOW TO IMPROVE THE PRESENT TIME.

1. IT is said, by a distinguished writer, "Take care of the minutes, and the hours will take care of themselves." This is an admirable hint, and might be very seasonably recollected, when we begin to be "weary in well doing," from the thought of having a great deal to do.

2. The present is all we have to manage; the past can not be recalled; the future is uncertain; nor is it proper to burden one moment with the weight of the next. Were we to walk a hundred miles, we should take but one step at a time, yet this progress continued, would infallibly lead us to our journey's end.

3. Fatigue always increases, by calculating in a minute the exertions of hours. Thus, in looking forward to future life, let us recollect that we have not to sustain all its toil, sufferings, and crosses at once. One moment comes laden with its own little burden, then flies, and is succeeded by another no heavier than the last.

4. In looking forward even to a single day, the spirit may sometimes faint, from an anticipation of the labors and trials that may be expected. Now, this is unjustly laying the burden of many moments upon one.

5. It seems easier to do right to-morrow than to-day, merely, because we forget that when to-morrow comes, *then* will be *now*.

This life passes with many, in resolutions for the future, which the present never fulfills.

6. It is not thus with those who, "by patient continuance in well doing, seek for glory, honor, and immortality." Day by day, minute by minute, they execute the appointed task, to which the requisite measure of time and strength is proportioned; having worked while it was called day, they at length rest from their labors, and their works follow them. Let us, then, "whatever our hands find to do, do it with our might," recollecting that *now* is the proper and accepted time.

QUESTIONS.—1. What valuable remark is given in the first paragraph? 2. What portion of time have we the most to do with? 3. In what way is fatigue increased? 4. How are we enabled to sustain the toils, sufferings, and crosses of life? 5. How do many persons pass their time? 6. Which is the most proper time to perform what we have to do?

LESSON LXVI.

Spell and Define—1. OUT′ STRIP, to outgo; to advance beyond. 2. HU′ MOR ED, yielded to in wishes or desires 3. AS SIGN′, to allot; to appoint.

Can you repeat Rule XI?

THE PAPER KITE.—A FABLE.

1. ONCE on a time, a paper kite
Had mounted to a wondrous hight;
Where, giddy with its elevation,
It thus expressed self-admiration:

2. "See how yon crowds of gazing people,
Admire my flight above the steeple!

How would they wonder, if they knew
All that a kite like me could do!
Were I but free, I'd take a flight,
And pierce the clouds beyond their sight;—
But ah! a prisoner, lo, I'm bound
By this vile cord, so near the ground;
But let me go without a string,
And I'll outstrip the eagle's wing."

3. It tugged and pulled, while thus it spoke,
To break the string;—at last it broke!
Deprived at once of all its stay,
In vain it tried to soar away;
Unable now its weight to bear,
It fluttered downward through the air;—
Unable its own course to guide,
The winds soon plunged it in the tide.
O, foolish kite! thou hadst no wing,
How couldst thou fly without a string?

4. My heart replied, "O Lord, I see
How much the kite resembles me.
Forgetful that by Thee I stand,
Impatient of Thy ruling hand,
How oft I've wished to break the lines,
Thy wisdom for my lot assigns!
How oft indulged a vain desire
For something more or something higher!
And but for grace and love divine,
A fall thus dreadful had been mine."

QUESTIONS.—1. What do you understand by self admiration? 2. What is the kite represented as thinking it could do without a string? 3. What became of the kite

when it broke the string? 4. What does the falling kite resemble? 5. Do we not sometimes wish to break away from the restraints of our best friends?

LESSON LXVII.

Spell and Define—1. Si noom', a hot suffocating wind that blows occasionally in Africa and Arabia. 2. Speed'-ing, hastening; hurrying. 3. A' rab, a native of Arabia; *literally*, a wanderer, or dweller in a desert. 4. Sus' te-nance, food; that which supports life. 5. Des' ert, a wilderness; a vast plain in its natural state. 6. Thick' et, a collection of trees or shrubs closely set. 7. Des' o late, uninhabited. 8. Gi raffe', the camelopard.

In reading this lesson, avoid a singing tone.

Which words should be emphasized, in the first line, 1st verse?

THE OSTRICH.

1. Not in the land of a thousand flowers,
Not in the glorious spice-wood bowers,
Not in fair islands by bright seas embraced,
Lives the wild ostrich, the bird of the waste.

2. Come on to the desert, his dwelling is there,
Where the breath of the simoom is hot in the air;
To the desert, where never a green blade grew,
Where never its shadow a broad tree threw,
Where sands rise up, and in columns are wheeled
By winds in the desert, like hosts in the field;
Yes, there in the desert, like armies for war,
The flocks of the ostrich are seen from afar,
Speeding on, speeding on, o'er the desolate plain,
While the fleet, mounted Arab pursueth in vain!

3. But 'tis joy to the traveler who toils thro' the land,
The egg of the ostrich to find in the sand,
'Tis sustenance for him, when his store is low,
And weary with travel, he journeyeth slow

To the well of the desert, and finds it at last,
Seven days' journey from that he hath passed.

4. Or go to the Caffre-land—what if you meet
A print in the sand of the strong lion's feet!
He is down in the thicket, asleep in his lair;
Come on to the desert, the ostrich is there;
There, there! where the zebras are flying in haste,
The herd of the ostrich comes down o'er the waste,
Half running, half flying,—what progress they make!
Twang the bow! not an arrow their flight can o'ertake.

5. Strong bird of the wild, thou art gone like the wind,
And thou leavest the clouds of thy speeding behind;
Fare thee well! In thy desolate region, farewell;
With the giraffe and lion, we leave thee to dwell.

QUESTIONS.—1. Where is the ostrich found? 2. What description is given of the desert? 3. Do ostriches gather themselves in flocks? 4. What sometimes produces joy to the traveler, as he journeys over the desert? 5. What is said of the speed of the ostrich? 6. Mention some of the animals that live where the ostrich does? 7. What use is sometimes made of the feathers of the ostrich? 8. What is said of the ostrich in the book of Job? See Chap. xxxix. from the 13th to the 18th verse.

LESSON LXVIII.

Spell and Define—1. E LEC TRIC' AL, containing electricity. 2. DI VER' SION, sport; play; *literally*, a turning aside, as that of stream. 3. IR' RI TA TED, provoked; excited. 4. BE NUMB' ED, deprived of feeling. 5. MESS'-MATE, an associate in eating. 6. RUD' DER, the instrument, by which a ship is steered. 7. A GHAST', amazed. 8. CON' VEX, roundish on the outside. 9. AB RUPT LY, suddenly. 10. COM-MU' NI CA TED, imparted. 11. LEAGUE, a contract between two or more persons; a union. 12. CON DUCT' ORS, leaders; substances which receive and communicate Electricity.

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THE ELECTRIC EEL.

1. THE governor of New Amsterdam had a large electrical eel, which he had kept for several years in a tub, made for that purpose, placed under a small shed near the house. This fish possesses strong electrical powers, and often causes scenes of diversion among the soldiers and sailors, who are struck with astonishment at its qualities, and believe it to be in league with some evil spirit.

2. Two sailors, wholly unacquainted with the properties of the animal, were once told to fetch an eel which was lying in a tub in the yard, and give it to the cook to dress for dinner. It is a strong fish, of seven or eight pounds' weight, and gives a severe shock on

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being touched, particularly if at all irritated or enraged.

3. The sailors had no sooner reached the shed, than one of them plunged his hand to the bottom of the tub to seize the eel; when he received a blow which benumbed his whole arm. Without knowing what it was, he started from the tub, shaking his fingers, and holding his elbow with his other hand, crying out, "I say, Jack, what a thump he fetched me with his tail!"

4. His mess-mate, laughing at such a foolish notion, next put down his hand to take out the eel; but receiving a similar shock, he snapped his fingers likewise, and ran off crying out, "Why he did give you a thump! He's a fighting fellow; he has fetched me a broadside too! Let's both have a haul at him together, Jack; then we shall board his slippery carcass, spite of his rudder."

5. Accordingly, they both plunged their hands into the tub, and seized the fish by a full grasp round the body. This was rougher treatment than he commonly experienced, and he returned it with a most violent shock which soon caused them to quit their hold. For a moment they stood aghast, and shaking their fingers, they capered about with pain and amazement, declaring that their arms were broken, and that it was the evil spirit in the tub in the shape of an eel.

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6. They now perceived that it was not a

simple blow of the tail, which they had felt before; nor could they be prevailed on to try again to take out the fish, but stole away, rubbing their elbows, and abusing "the trick about the cook and the eel."

8. The form of this fish is not so round as that of the common eel. The head is flatter, as is likewise the tail, and much broader; the back is wide, and the body tapers down somewhat abruptly, terminating beneath in a thin membrane, forming a kind of fin.

9. The shock communicated is sometimes very powerful, and precisely resembles that from the electrical machine, and may be received both from contact, and by means of conductors. This fish once gave me a severe blow from touching it in the water, with the end of a polished ramrod.

QUESTIONS.—1. What particular powers does the electrical eel possess? 2. What trick was played upon one of the sailors? 3. What did his mess-mate say, as he received a shock from the eel? 4. What did they then conclude to do? 5. Did they both succeed in taking it? 6. Could they be prevailed on to try a second time? 7. Describe the electrical eel. 8. What is said of the shock given by this eel?

LESSON LXIX.

Spell and Define—1. NURS′ E RY, a plantation of young trees. 2. PRU′ NED, divested of superfluous branches; trimmed. 3. NEG′ LI GENCE, habitual neglect of what should be done. 4. CHAL′ LENGE, to call to a contest; to invite to a trial. 5. SU PE RI OR′ I TY, the quality of being greater or more excellent than another in any respect. 6. DE-SCEND′ ING, coming down. 7. A WRY′, twisted toward one side. 8. CI′ ON, a twig of any tree. 9. IN GRAFT′, to in-

sert the cion of one tree or plant into another. 10. STUNTED, hindered from growth.

NATURE AND EDUCATION.—A FABLE.

1. NATURE and Education were one day walking together through a nursery of trees. "See," says Nature, "how straight and fine those firs grow,—that is my doing! But as to those oaks, they are all crooked and stunted: that, my good sister, is your fault. You have planted them too close, and not pruned them properly."

2. "Nay, sister," said Education, "I am sure I have taken all possible pains with them, but you gave them bad acorns, so how could they ever make fine trees?"

3. The dispute grew warm; and at length, instead of blaming one another for negligence, they began to boast of their own powers, and to challenge each other to a contest for the superiority. It was agreed that each should adopt a favorite, and rear it up in spite of all the ill offices of her opponent.

4. Nature fixed upon a vigorous, young, Weymouth pine, the parent of which had grown to the mainmast of a man-of-war. "Do what you will to this plant," said she to her sister, "I am resolved to push it up as straight as an arrow." Education took under her care, a crab-tree. "This," said she, "I will rear to be at least as valuable as your pine."

5. Both went to work. While Nature was feeding her pine with plenty of wholesome

juices, Education passed a strong rope round its top, and pulling it downward with all her force, fastened it to the trunk of a neighboring oak.

6. The pine labored to ascend, but not being able to surmount the obstacle, it pushed out to one side, and presently became bent as a bow. Still, such was its vigor, that its top, after descending as low as its branches, made a new shoot upward; but its beauty and usefulness were quite destroyed.

7. The crab-tree cost Education a world of pains. She pruned and pruned, and endeavored to bring it into shape, but in vain. Nature thrust out a bough this way, and a knot that way, and would not push a single leading shoot upward.

8. The trunk was indeed kept tolerably straight by constant efforts, but the head grew awry and ill-fashioned, and made a scrubby figure. At length, Education, despairing of making a sightly plant of it, ingrafted the stock with the cion of an apple-tree, and brought it to bear tolerable fruit.

9. At the end of the experiment, the sisters met to compare their respective success. "Ah, sister!" said Nature, "I see it is in your power to spoil the best of my works."

10. "Indeed, sister!" said Education, "it is a hard matter to contend against you; however, something may be done by industry and application."

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QUESTIONS.—1. What was the subject of dispute between Nature and Education? 2. What tree did they each adopt for trial? 3. What prevented Nature from rearing her tree into a stately pine? 4. Why did Education fail to succeed? 5. In conclusion, what did Nature say to Education? 6. What reply did Education make?

LESSON LXX.

Spell and Define—1. UN AS SU' MING, not bold or forward; modest. 2. IN CUM' BRANCE, a load; clog. 3. DES' PE-RATE LY, in a desperate manner; extremely. 4. A BOM'-IN A BLE, detestable. 5. DI MIN' U TIVE, little; narrow. 6. IN SIG NIF' I CANT, worthless; contemptible. 7. CON-TEMPT' U OUS LY, scornfully; despitefully. 8. CON FAB U-LA' TION, unceremonious conversation. 9. AL TER CA' TION, a dispute. 10. BOU QUET, (pronounced, boo-ka'.), a bunch of flowers; a nosegay. 11. IN TER' PRET, to explain.

UPROAR AMONG THE FLOWERS.—AN ALLEGORY.

1. "PUT down your umbrella there, I want to see the sun myself," said a modest and unassuming little Four-o'clock, to a broad-faced Morning Glory, winking and blinking as she spoke, her little bright eyes scarcely opened as yet, by reason of the heavy dews that had fallen on the preceding night.

2. "Have a little patience, my dear," said the Morning Glory, "and whatever you do, don't call names. I am not an umbrella, nor yet a parasol; I was only removing the incumbrance from my shoulders a little, as I have seen other ladies do sometimes, in order to let the light shine upon me; for I think it is a shame to be sleeping my time away, as some of my neighbors do, when it is known

to every body, that these bright and beautiful mornings will not last long."

3. "Only look at that bunch of grapes," said Miss Pink, blushing deeply as she spoke, "how desperately black they are! it is but a few days since they were every one of them, as green as a pea-pod in June; but this hot weather is enough to tan any body."

4. "Don't fret yourself to death," said Madam Sunflower, "these days will soon be over—for my part I enjoy them well; the weather is never too hot for me, and what is better than that, I always keep awake, so that I can see the moon as well as the sun;—I wonder how people can sleep their precious time away, when they know how short the season for improvement is."

5. "It is well enough for her to talk so," said Miss Larkspur, as she lifted up her little blue eyes, "but for my part, I don't see what sort of a conscience she can have to wear such a great straw-colored tuscan, and such abominable sleeves as she does—big enough to hide the sun for half a day from a whole family of my diminutive race; I hope the neat little straw hats and tight sleeves will soon come into fashion again;—what say you, Miss Rose?"

6. "I am not fond of a change," said Miss Rose, "unless it be from cold weather to warm,—that's a change that suits me very well,—but I have no time to talk to such an insignificant creature as *you*; I expect to go

to a wedding to-night, to adorn the head of some fair lady, and to add fragrance to beauty.

7. "You know that it is common among ladies of another grade, at parties especially, to dress in the French fashion, and as it is considered very immodest for gentlemen to *gaze* at them, they have contrived a plan to bring *me* into notice, and, at the same time, their own personal charms to greater advantage."

8. "How you talk!" said Miss Tulip, "I never thought of such a thing before in all my life."

9. "Good reason for it," said Miss Rose, "for no one ever thought of sticking *you* in her hair. Only let half a dozen such ladies as you and Miss Marigold, the French lady, get into a room, and no one could endure the perfume."

10. "Hush! hush!" said Miss Dahlia, with a ce as red as crimson while she spoke, "it is very unbecoming for ladies to talk so!"

11. "It's quite in character for Miss Rose to speak so," said Miss Marigold; "she grew up among thorns, never had any education, and seldom speaks, without wounding the feelings of some one."

12. "A very correct remark," said Miss Tulip. "I have known Miss Rose all my life, but I never heard her speak well of her neighbors yet."

13. "O, what an offensive breath!" said

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Miss Rose, as she spoke to Miss Pink, looking contemptuously at Miss tulip all the time.

14. "Didn't I tell you," said Miss Tulip, "that she never speaks well of her neighbors?"

15. During this confabulation, the rest of the Flora tribe stood still, said nothing, but looked on and received instruction; meantime they sent forth their sweetest fragrance through the air, and displayed their brightest colors to the noonday sun. And by this time, Miss Four-o'clock and Miss Morning Glory were fast asleep, improving the time in gathering strength for the coming day.

16. Before the dispute was over, the gardener had returned from his dinner, and finding there had been a great uproar among them, began to inquire of Madam Sunflower into the merits of the case, who told the whole story from beginning to end; whereupon, he gave them a moral lecture on the evils of unnecessary altercation, and having had a call for two or three large bouquets, and an unusual quantity of roses, he removed from their station as many of the Flora tribe as suited his purpose, obliging those to blend their beauties and fragrance in death, who could not agree to unite them peaceably in life.

17. Now, my young friend, see if you can interpret all this, and draw from it those instructions which the writer intended to give.

QUESTIONS.—1. What is meant by an allegory?

LESSON LXXI

Spell and Define—1. REF′ UGE, shelter from danger or distress. 2. HOS′ PI TA BLE, kind to strangers and guests. 3. PLEN′ TI FUL LY, in great abundance. 4. DAIN′ TIES, things nice and delicate to the taste. 5. LUX′ U RY, anything delightful to the senses. 6. OC CA′ SION AL, occurring at times; casual. 7. HOST′ ESS, a woman who entertains guests. 8. RE LUC′ TANCE, unwillingness. 9. DIS-TRUST′, a want of faith; doubt.

THE LADY AND THE FLYING SQUIRREL.

1. A YOUNG Lady who resided in the country, had her chamber in the third story of a lofty house, at no great distance from an extensive wood or park. The windows were furnished with venetian shutters, leaving a space of about six inches between them and the glass sashes.

2. Early in the winter, the lady observed that a beautiful flying squirrel had sought this refuge from the season, and snugly located himself there. She gave the little stranger a kind and hospitable welcome, feeding him plentifully with choice nuts and other dainties, leaving him at liberty to go to his wood and return at his pleasure, which he did daily.

3. After a short time, he brought a companion to share the comfort and luxury of his habitation; and they went on increasing their number, until the colony amounted to nine or more, which were furnished by their kind hostess with boxes for their shelter, and soft wool for their bedding, which they arranged to their taste, and used without fear, making

occasional visits to the park for variety or exercise.

4. They showed no reluctance or distrust, when the window was raised for the curiosity of visitors, or to give them their food, and they seemed as conscious of safety, as they were of the comfort and luxury of their living.

QUESTIONS.—1. Where did the flying squirrel seek a refuge, on the approach of winter? 2. How was he received by the lady of the mansion? 3. What did the squirrel do on receiving such kind treatment? 4. What number finally arrived? 5. Was it by reason or instinct that he brought his companions from the woods to his new abode? 6. What is the difference between reason and instinct?

LESSON LXXII.

Spell and Define—1. AS SURE', to make certain; to confirm. 2. EN JOY' MENT, pleasure; satisfaction. 3. DIF-FU' SED, spread; dispersed. 4. FA' MED, renowned; celebrated. 5. EM PLOY' MENT, occupation; business. 6. AU-RO' RA, the rising light of the morning. 7. IN CUM' BER, to clog; to obstruct. 8. TRAN' SIENT, of short duration; not lasting. 9. RE VIVE', to return to life. 10. AN TIC' I PATE, to foresee; to have a view of something future.

DIALOGUE BETWEEN THE SUNFLOWER AND THE LILY.

AN ALLEGORY.

SUNFLOWER.

1. GOOD morning, friend Lily! come, open your eyes,
For now I assure you, 'tis after sunrise.

LILY.

2. Is it morning, my friend? Then it can not be clear;
For if it is sunrise, 'tis very dark here.

SUNFLOWER.

3. 'Tis a clear summer's morn, and no clouds can be seen,
The air is quite calm, and the sky is serene;

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All nature is now most delightfully fair,—
You had better awake, these enjoyments to share.

LILY.

4. I am awake, friend, but 'tis dark as the night,
And I can not perceive here the least ray of light.

SUNFLOWER.

5 'Tis because you are down with your face to the ground,
That you see not the light so diffused all around.
You hang down your head; as if you were ashamed,
While I for my beauty and boldness am famed.

LILY.

6. Ashamed, my friend Sunflower? You judge not aright,
For my robe, as you see, is innocent white.
I have nothing, of which I'm ashamed, as you said;
But 'tis modesty, sure, makes me hang down my head.

SUNFLOWER.

7. What a favor and blessing it is to be tall;
To behold far around, and look down upon all;
Every movement of man is spread out to my view,
While all big employments are hidden from you;
And what a fair prospect I always command,
Of the blue rolling sea and the wide spreading land!

LILY.

8. Your much boasted hight affords pleasure, 'tis true,
Yet still 'tis attended with evil to you;
For whenever the school-boy is wandering about,
With how little trouble he singles you out!
And if ever your face is once met by his eyes,
He always is certain to make you his prize.
Now, I'm sure my life would be nothing but dread,
Were I always in danger of losing my head!

SUNFLOWER.

9. When Aurora comes forth in all her colors of gold,
I am always the first her fair face to behold;
I am always awake before it is morn,
And early I watch the rising of dawn;
But whenever you're sought, you're sure to be found
With the meanest of weeds that incumber the ground.

LILY.

10. The weeds you despise, are a blessing to me,
From the cold winds of winter I always am free;
They shield me so well from the sun's scorching ray
That without them I quickly should wither away;
But you have no shelter for your slender form,
You are always exposed to the sun and the storm.
Your pleasures are transient,—they never can last,—
With the lapse of one summer your glory is past;
The cold dreary winter you can not outlive,
And when spring returns you can never revive.

11. But the pleasures of life, which I humbly enjoy,
The cold, dreary winter can never destroy;
For then I look forward with hope to the spring,
And anticipate what its appearance will bring;
And when it arrives with its life giving dew,
I put forth my green leaves, and begin life anew.

QUESTIONS.—1. Will you relate the substance of the conversation, represented as taking place between the sunflower and lily? 2. What instruction is it designed to give?

LESSON LXXIII.

Spell and Define—1. SUR PASS′ ING LY, exceedingly. 2. TOT TER ING, reeling; shaking. 3. IN EF′ FA BLE, unspeakable. 4. CON TEMPT′ I BLE, despicable; vile. 5. RE JECT′ ED, thrown away; cast off. 6. RE SOLV′ ED, determined. 7. EX CEL′ LED, surpassed. 8. OP PRESS′, to treat with hardship.

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THE ANT AND CATERPILLAR.—A FABLE.

1. As an ant, of his talents surpassingly vain,
Was tottering with consequence over the plain:
A worm, in his progress remarkably slow,
Cried, "halloo! my dear sir, wherever you go,
I wish you success to avoid every ill,
And thus on your way wip from all their good will.'

2. With a look of contempt and ineffable pride,
"Begone, you vile reptile," his antship replied;
"Go, worm, and lament your contemptible state!
But first, look at me, see my form, how complete!
I guide all my motions with freedom and ease,
I run backward and forward, and turn when I please.
Of nature rejected, thou shocking assay;
I spurn thee thus from me, crawl out of my way!"

3. The reptile, insulted and vexed to the soul,
Crept onward, and hid herself close in her hole;
But nature resolved to relieve her distress,
Soon sent her abroad in a butterfly's dress.
Ere long the proud ant was repassing the road,
Fatigued from the harvest, and tugging his load,
When, lo! on a violet bank he beheld
A creature whose splendor, a monarch's excelled!
Her plumage expanded!—'twas rare to behold
So lovely a picture of purple and gold.

4. The ant, quite amazed at a figure so gay,
Bowed low with respect, and went trudging away;
"Stop," says the butterfly, "don't be surprised;—
I once was that reptile you spurned and despised!
But now I can mount—in the sunbeams I play,
While you must forever trudge on your dull way!"

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The sufferer, to-day, that's overloaded with sorrow,
May soar above those that oppress him—to-morrow.

QUESTIONS.—1. How did the caterpillar salute the ant? 2. What was his antship's reply? 3. How was the caterpillar affected by his reply? 4. What did nature now do for the afflicted caterpillar? 5. What beautiful object did the ant afterward behold upon the violet bank? 6. How did this butterfly address the ant? 7. Can you repeat the last two lines?

LESSON LXXIV.

Spell and Define—1. EN COM' PASS ED, encircled. 2. MES'-SAGE, any word or communication sent from one person to another. 3. BE SIEG' ED, surrounded or beset with hostile troops. 4. PROV' INCE, a division of a kingdom or a state. 5. AT TACH' MENT, close adherence, or affection. 6. IN-FORM A' TION, intelligence. 7. EX TRA OR' DIN A RY, beyond the common order or extent. 8. REC' OG NIZE, to recollect, or recover a knowledge of. 9. SUR VEY' ING, viewing with attention. 10. LO CAL' I TY, position; situation. 11. RA PID' I TY, swiftness. 12. AD DU' CED, brought forward.

THE CARRIER PIGEON.

1. THIS species of pigeon is easily distinguished from all others by the eyes, which are encompassed about with a broad circle of naked, white skin, and by being of a dark blue or blackish color.

2. These derive their name from the service, in which they have been employed. They have been, for ages, used to convey speedy messages from place to place; from governors in besieged cities, to generals who are expected to relieve them; they were sent from princes to their subjects, with official dispatches, or from governors of provinces, to

the seat of general government, with the news of important events.

3. It is attachment to their native place, and particularly, where they have brought up their young, that leads them to seek a return with so much eagerness. They are first brought from the place where they are bred, and whither it is intended to send them back with information. The letter is tied under the bird's wing, and then it is let loose to return.

4. The little creature no sooner finds itself at liberty, than its passion for home directs all its motions. It is then seen flying directly into the air, to an amazing hight, and then, with the greatest certainty and exactness, directing itself, by some surprising instinct, toward its native spot which often lies far distant.

5. "We have no doubt," says a writer in the Library of Entertaining Knowledge, "it is by the eye alone that the carrier pigeon performs those extraordinary aerial journeys which have, from the earliest ages, excited astonishment!"

6. We have frequently witnessed the experiment made with other pigeons, of taking them to a distance from the dove-cot, expressly to observe their manner of finding their way back, and we feel satisfied that their proceedings are uniformly the same.

7. On being let go from the bag, in which they have been carried, in order to conceal

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from their notice the objects on the road, they dart off on an irregular excursion, as if it were more to ascertain the reality of their freedom, than to make an effort to return.

8. When they find themselves at full liberty, they direct their flight in circles round the spot, whence they have been liberated; not only increasing the diameter of the circle at every round, but rising at the same time gradually higher.

9. This is continued as long as the eye can discern the bird; and hence we conclude, that it is only continued after we lose sight of them, a constantly increasing circle being made, till they ascertain some known object, enabling them to shape a direct course.

10. It is not a little interesting, to contrast the proceedings just described, with those of a pigeon let off from a balloon, elevated above the clouds. Instead of rising in circles like the former, the balloon pigeon drops perpendicularly down like a plummet, till it is able to recognize some indications of the earth below; when it begins to whirl around in a descending spiral, increasing in diameter, for the evident purpose of surveying its locality, and discovering some object previously known, by which to direct its flight.

11. The rapidity, with which the carrier pigeon performs long journeys, may perhaps be adduced as an objection to this explanation. Mr. Antoine, for example, tells us that

a gentleman of Cologne, having business to transact at Paris, laid a wager of fifty Napoleons,* that he would let his friend know of his arrival within three hours; and as the distance is three hundred miles, the bet was eagerly taken.

12. He accordingly took with him two carrier pigeons which had young at the time, and on arriving at Paris, at ten o'clock in the morning, he tied a letter to each of his pigeons, and dispatched them at eleven precisely.

13. One of them arrived at Cologne at five minutes past one o'clock, and the other, nine minutes later; and consequently they had performed nearly a hundred and fifty miles an hour, reckoning their flight to have been in a direct line. But their rapidity was probably much greater, if they took a circular flight, as we have concluded from the above facts.

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14. The bird let loose in eastern skies,
When hastening fondly home,
Ne'er stoops to earth her wings, or flies
Where idle wanderers roam.

15. But high she shoots through air and light,
Above all low delay,
Where nothing earthly bounds her flight,
Or shadows dim her way.

16. So grant me, Lord, from every stain
Of sinful passion free,

* A French coin worth about $3,56.

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Aloft through virtue's purer air,
To steer my flight to thee.

17. No sin to cloud, no lure to stay,
My soul, as home she springs;
Thy sunshine on her joyful way,
Thy freedom on her wings.

QUESTIONS.—1. How is the carrier pigeon distinguished from others? 2. From what does the carrier pigeon derive its name? 3. What causes them to return to their native place with so much eagerness? 4. By what does the carrier pigeon direct its course? 5. What experiment has been made with other pigeons to prove this fact? 6. How do their proceedings differ from those let off from an air balloon, elevated above the clouds? 7. In what time did a gentleman lay a wager, that he could convey the news from Paris to Cologne? 8. What means did he employ to convey the news so quick? 9. By this, how far is it ascertained that the carrier pigeon can fly in an hour?

What words in the 4th verse, are you inclined to pronounce indistinctly?

LESSON LXXV.

Spell and Define—1. PRO LIF' IC, productive; fruitful. 2. BRAM' BLES, prickly shrubs. 3. RE SIGN', to give back, or yield. 4. TRANS PLANT ED, removed and planted in another place.

YOUTH, THE SEED TIME OF LIFE.

1. As the beauty of summer, the fruitfulness of autumn, and the support of winter, depend upon spring; so the happiness, wisdom, and piety of middle life, and old age, depend upon youth. Youth is the seed time of life.

2. If the farmer does not plow his land,

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and commit the precious seed to the ground in spring, it will be too late afterward; so if we, while young, neglect to cultivate our hearts and minds, by not sowing the seeds of knowledge and virtue, our future lives will be ignorant, vicious, and wretched.

3. The soil of the human heart, is naturally barren of every thing good, though prolific of evil. If corn, flowers, or trees, be not planted, and carefully cultivated, nettles and brambles will spring up; and the mind, if not cultivated and stored with useful knowledge, will become a barren desert, or a thorny wilderness.

4. As the spring is the most important part of the year, so is youth the most important period of life. Surely God has a claim to our first and principal attention, and religion demands the morning of our days, and the first season, the spring of our lives; before we are incumbered with cares, distressed by afflictions, or engaged in business, it becomes us to resign our souls to God.

5. Perhaps you may live for many years; then you will be happy in possessing knowledge and piety, and be enabled to do good to others; but if, just as youth is showing its buds and blossoms, the flower should be snapped from its stalk by the rude hand of death, O how important that it should be transplanted from earth, to flourish for ever at the foot

of the tree of life, and beside the waters of the river of life, in heaven!

QUESTIONS.—1. What depends upon spring? 2. What is the seed time of life? 3. What will our future lives be if we neglect to cultivate our minds in youth? 4. Who has the first claim upon our time and affections? 5. What is calculated to make us happy?

Read distinctly,—"*hearts and minds,*"—"*showing its buds and blossoms,*"—"*its stalk.*"

LESSON LXXVI.

Spell and Define—1. SLOTH' FUL, idle; lazy; indolent. 2. GRIEV' ETH, excites regret. 3. SLUG' GARD, a person habitually lazy. 4. AP PEAS' ETH, quiets; pacifies. 5. BAB'-BLING, senseless prate; foolish talk. 6. MER CHAN' DISE, wares; goods. 7. RE TAIN' ETH, holds or keeps in possession. 8. OR' NA MENT, embellishment; decoration. 9. EN-TICE', to lead astray. 10. CON TEN' TIOUS, quarrelome. 11. RE FRAIN', to hold back. 12. STRAIT' EN ED, made narrow; perplexed.

Can you repeat Rule II?

PROVERBS OF SOLOMON.

OF SLOTHFULNESS.

1. THE slothful man saith, There is a lion in the way; a lion is in the streets.

2. As a door turneth upon its hinges, so doth the slothful upon his bed.

3. He also that is slothful in his work, is brother to him that is a great waster.

4. A slothful man hideth his hand in his bosom, and will not so much as bring it to his mouth again.

5. The sluggard is wiser in his own conceit, than seven men that can render a reason.

6. The sluggard will not plow by reason of

the cold; therefore, shall he beg in harvest, and have nothing.

7. I went by the field of the slothful, and by the vineyard of the man void of understanding; and, lo! it was all grown over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken down. Then I saw and considered it well; I looked upon it, and received instruction.

8. Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that traveleth; and thy want, as an armed man.

OF STRIFE.

9. He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears.

10. A wrathful man stirreth up strife; but he that is slow to anger, appeaseth strife.

11. Where no wood is, there the fire goeth out; so where there is no tale-bearer, the strife ceaseth.

12. As coals are to burning coals, and wood to fire; so is a contentious man to kindle strife.

OF INTEMPERANCE.

13. Wine is a mocker, strong drink is raging; and whosoever is deceived thereby, is not wise.

14. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath

redness of eyes? They that tarry long at the wine; they that go to seek mixed wine.

15. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.

OF WICKED COMPANY.

16. Let not thy heart envy sinners; but be thou in the fear of the Lord all the day long.

17. My son, if sinners entice thee, consent thou not.

18. Walk not thou in the way with them; refrain thy foot from their path; for their feet run to evil, and make haste to shed blood.

OF MODESTY.

19. Trust in the Lord with all thy heart; and lean not to thine own understanding.

20. Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

21. In all thy ways, acknowledge Him, and He shall direct thy paths.

22. Be not wise in thine own eyes; fear the Lord, and depart from evil.

THE VALUE OF WISDOM.

23. Happy is the man that findeth wisdom, and the man that getteth understanding; for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.

24. She is more precious than rubies; and

all the things thou canst desire, are not to be compared unto her.

25. Length of days is in her right hand; and in her left hand, riches and honor.

26. Her ways are ways of pleasantness, and all her paths are peace.

27. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

28. Wisdom is the principal thing; therefore, get wisdom; and with all thy getting, get understanding.

29. Exalt her, and she shall promote thee; she shall bring thee to honor, when thou dost embrace her.

30. She shall give to thy head an ornament of grace; a crown of glory shall she deliver to thee.

31. Hear, O my son! and receive my sayings; and the years of thy life, shall be many.

32. I have taught thee in the way of wisdom; I have led thee in right paths.

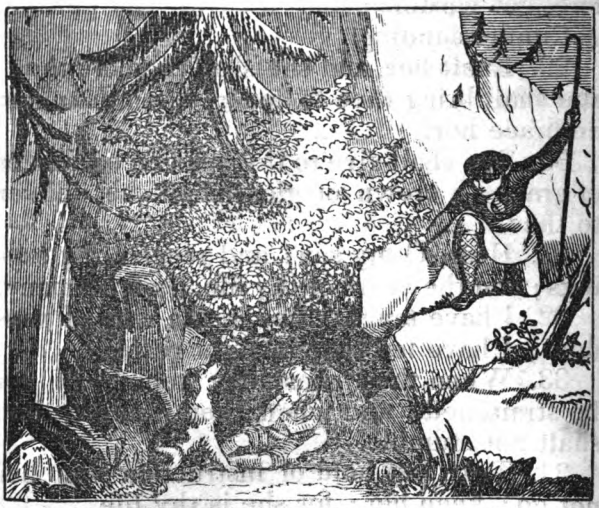
33. When thou goest, thy steps shall not be straitened; and when thou runnest, thou shalt not stumble.

34. Take fast hold of instruction; let her not go; keep her; for she is thy life.

LESSON LXXVII.

Spell and Define—1. VI VAC′ I TY, sprightliness; liveliness. 2. FI DEL′ I TY, faithfulness. 3. WATCH′ FUL NESS, vigilance; heedfulness. 4. SER VIL′ I TY, mean submission; baseness. 5. IM PLIC′ IT LY, with unreserved confidence.

6. In ter sect′, to cut or cross mutually; to divide into parts. 7. Trav′ ers ing, crossing; passing over. 8. In-junc′ tion, a command; order. 9. Ho′ ri zon, the line that bounds the sight. 10. Im pen′ e tra ble, that can not be pierced. 11. Fruit′ less, useless. 12. Ac com′ pa-ni ed, attended. 13. Suc cess′ ive, following in order. 14. Re solv′ ed, determined in purpose. 15. Cat′ a ract, a large waterfall. 16. Rug′ ged, rough. 17. Tor′ rent, a very rapid stream. 18. Com pla′ cen cy, satisfaction of mind. 19. Scram′ bled, climbed by the help of the hands. 20. Al′ ien ate, to make indifferent; to withdraw. 21. Do-cil′ i ty, readiness to learn; teachableness. 22. En dear′-ing, making dear. 23. Un a vail′ ing, useless.



THE LOST CHILD PRESERVED BY THE SHEPHERD'S DOG.

1. Of all quadrupeds, the dog, next to the elephant, is the most intelligent and friendly to man, and it seems beyond the power of ill-usage to alienate his affections. His beauty,

swiftness, vivacity, courage, fidelity, docility, and watchfulness, render him most endearing to man.

2. When in his domestic state, his first ambition and great satisfaction is to please; he is more humble through affection than servility; he awaits his orders, and most implicitly obeys them. Friendly without interest, and grateful for the slightest favors, he sooner forgets injuries than benefits; his only aim is to serve, never to displease.

3. A shepherd who inhabited one of those valleys, or glens, which intersect the Grampian Mountains in Scotland, in one of his excursions to look after his flocks, took with him one of his children, a boy three years old. This is not an unusual practice among the Highlanders, who accustom their children, from early infancy, to endure the rigors of the climate.

4. After traversing his pastures for some time, attended by his dog, the shepherd found himself under the necessity of ascending a summit at some distance, to have a more extensive view of his range.

5. As the ascent was too fatiguing for the child, he left him on a small plain at the bottom, with strict injunctions not to stir till his return; scarcely, however, had he gained the summit, when the horizon was darkened by one of those impenetrable mists which frequently descend so rapidly amid these mount-

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ains, as in the space of a few minutes, almost to turn day into night.

6. The anxious father instantly hastened back to find his child; but owing to the unusual darkness, and his own fear, he unfortunately missed his way in the descent. After a fruitless search of many hours, he discovered that he had reached the bottom of the valley, and was near his own cottage.

7. To renew the search that night was equally unavailing and dangerous; he was therefore compelled to go home, although he had lost both his child and his dog which had attended him faithfully for many years.

8. Next morning, by break of day, the shepherd, accompanied by a band of his neighbors, set out in search of his child; but after a day spent in anxiety and fatigue, he was at last compelled, by the approach of night, to descend from the mountain.

9. On returning to his cottage, he found that the dog which he had lost the day before, had been home, and, on receiving a piece of bread, had instantly gone off again.

10. For several successive days, the shepherd renewed the search for his child, and still on returning to his house, disappointed in the evening, he found that the dog had been home, and, on receiving his usual allowance of bread, had instantly disappeared.

11. Struck with this singular circumstance, remained at home one day, and when the

dog as usual departed with his piece of bread, he resolved to follow him, and find out the cause of his strange procedure.

12. The dog led the way to a cataract, at some distance from the spot where the shepherd had left the child. The banks of the cataract almost joined at the top, yet separated by an abyss of immense depth, presented that appearance which so often astonishes and appalls the travelers that frequent the Grampian Mountains.

13. Down one of these rugged descents, the dog began without hesitation to make his way, and at last disappeared by entering into a cave, the mouth of which was almost level with the torrent.

14. The shepherd with difficulty followed; but on entering the cave, what were his emotions, when he beheld his child eating, with much satisfaction, the bread which the dog had just brought him, while the faithful animal stood by, eying his young charge with the utmost complacency!

15. From the situation, in which the child was found, it appeared that he had wandered to the brink of the precipice, and then, fallen or scrambled down, till he reached the cave.

16. The dog, by means of his scent, had traced him to the spot; and afterward prevented him from starving, by giving up to him his own daily allowance. He appears never to have quitted the child by night or

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day, except when it was necessary to go for food; and then he was seen running at full speed to and from the cottage.

QUESTIONS.—1 What is said of the dog, in the first two verses? 2. Wil. you relate the story of the shepherd's dog and his lost child?

LESSON LXXVIII.

Spell and Define.—1 VIV' ID, bright; lively. 2. RE-FRACT' ED, turned from a direct course. 3. PHE NOM' E-NON, a remarkable appearance. 4. IM AG' IN A BLE, possible to be conceived. 5. DEL' UGE, an overflowing of water; a flood. 6. SE RENE', clear; calm. 7. ED' I FY ING, *literally*, building up; *here means*, instructing.

THE RAINBOW.

1. WHEN the rays of the sun strike upon the drops of water, falling from the clouds, and when we are so placed that our backs are toward the sun, and the clouds are before us, than we see a rainbow.

2. The drops of rain may be considered as small transparent globes, on which the rays fall, and are twice refracted, and once reflected. Hence proceed the different colors of the rainbow, which are seven in number, and are arranged in the following order: red, orange, yellow, green, blue, indigo, and violet.

3. These colors appear the most vivid when the cloud behind the rainbow, is dark, and the drops of rain fall thick and fast. The drops falling continually produce a new rainbow every moment, and as each spectator has his particular situation, from which he observes this phenomenon, it so happens that

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no two men, strictly speaking, can see the same rainbow, which can last no longer than the drops of rain continue to fall.

4. If we consider the rainbow merely as a phenomenon of nature, it is one of the finest sights imaginable. It is the most beautifully colored picture which the Creator has placed before our eyes.

5. But, when we recollect that God has appointed it a sign of His mercy, and of the covenant which He has made with man; then we shall find matter in it for the most edifying reflection.

6. When the rain is general, there can be no rainbow; as often, therefore, as we see this beautiful symbol of peace, we may conclude with certainty, that we need fear no deluge; for to effect this, there must be a violent rain from all parts of the heavens at once.

7. Thus, when the sky is only covered on one side with clouds, and the sun is seen on the other, it is a sign that these gloomy clouds will soon disperse, and the sky will become clear and serene.

8. This is the reason why a rainbow can not be seen, unless the sun be behind, and the rain before us. In order to form the rainbow, then, it is necessary that the sun and the rain should be seen at the same time.

QUESTIONS.—1. How is the rainbow formed? 2. How many colors has the rainbow, and what are they? 3. When do the colors appear the most vivid? 4. Of what is the

rainbow a sign? 5. Can there be a rainbow when the rain in general?

LESSON LXXIX.

Spell and Define—1. Dis cov' er y, the act of finding out; a making known. 2. Sea' horse, hippopotamus or river-horse. 3. Blub' ber, the fat of whales, or other large sea animals. 4. Ea' ger ly, earnestly; ardently. 5. Un-con su' med, not consumed; not destroyed. 6. Mor' tal-ly, in a manner that must cause death. 7. Af fec' tion-ate, having great love or affection; fond. 8. Ex' press-ed, represented; shown. 9. Moan' ing, lamenting; bewailing. 10. In ex press' i ble, not to be uttered. 11. Pa-rent' al, pertaining to parents. 12. Dam, the mother of brutes. 13. Cubs, the young of some animals, as of the bear. 14. Re serv' ing, keeping back.

AFFECTION OF THE WHITE BEAR FOR ITS YOUNG.

1. While the frigate, Carcase, which went out some years ago to make discoveries toward the North pole, was locked in the ice, the man at the mast-head gave notice, early one morning, that three white bears were directing their course toward the ship.

2. They had no doubt been invited by the scent of the blubber of a sea-horse, killed by the crew a few days before, which had been set on fire, and was burning on the ice, at the time of their approach.

3. They proved to be an old bear with her two cubs; but the cubs were nearly as large as the dam. They ran eagerly to the fire, and snatched from the flames portions of the fish, that remained unconsumed, and ate it as if they were very hungry.

4. The crew threw out upon the ice great

umps of the flesh also, which they had still n board the ship. These the old bear fetch- d away singly, laid them before her cubs, nd, dividing them, gave to each a share, re- erving but a small portion for herself.

5. As she was fetching away the last piece, he sailors leveled their muskets at the cubs, nd shot them dead; and in her retreat they vounded the dam, but not mortally. It would nave drawn tears of pity from any but the nost unfeeling, to have seen the affectionate concern expressed by this beast, in the last noments of her dying young.

6. Though she was herself dreadfully wound- ed, she still retained in her mouth the piece of flesh, and though weak with the loss of blood, crawled back to her cubs, tore it in pieces, as she had done the others, and placed it before them; and when she saw that they refused to eat, she laid her paws first upon one, and then upon the other, and endeavor- ed to raise them up, all the while moaning most piteously.

7. When she found she could not stir them, she went off; and when she had got some distance, looked back, and moaned; that not availing to entice them away, she returned, and, smelling around them, began to lick their wounds.

8. She went off a second time as before; and having crawled a few paces, looked again behind her, and for some time stood moaning.

But still her cubs not rising to follow her, she returned to them again, and with signs of inexpressible fondness, went round pawing them, still moaning.

9. Finding at last that they were cold and lifeless, she raised her head toward the ship, and uttered a growl of despair, which the crew returned in a volley of musket balls. She fell between her cubs, and died licking their wounds.

10. The absence of parental affection, degrades a man or a woman below the brutes. This, however, is happily but seldom discovered. The love of parents to their children, is commonly strong and ardent, otherwise children, the most needy and helpless of creatures, would perish by multitudes. How obedient and affectionate, then, ought children to be to those who love them so tenderly and constantly!

QUESTIONS.—1. In what part of the world were these three bears found? 2. What was their object in coming toward the vessel? 3. As the old bear was carrying away the last piece to her cubs, what did the sailors do? 4. Describe her actions toward her young. 5. What is said of the absence of parental affection? 6. What is said of the love of parents to their children? 7. Are not children then under obligation to love their parents?

LESSON LXXX.

Spell and Define—1. CON′ QUER ED, overcome; subdued. 2. LEV′ EL ED, reduced to a plane; made even. 3. STREW′ ED, scattered; spread by scattering.

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WHY ALEXANDER WAS CALLED GREAT.

SON. How big was Alexander, 'Pa,
That people call him great?
Was he, like old Goliath, tall—
His spear a hundred weight?
Was he so large that he could stand
Like some tall steeple high;
And while his feet were on the ground,
His hands could touch the sky?

FATHER. O no, my son; about as large
As I or uncle James.
'Twas not his stature made him great,
But greatness of his name.

S. His name so great? I know 'tis long,
But easy quite to spell,—
And more than half a year ago,
I knew it very well.

F. I mean, my child, his actions were
So great, he got a name
That every body speaks with praise,
That tells about his fame.

S. Well, what great actions did he do?
I want to know it all.

F. Why, he it was that conquered Tyre,
And leveled down her wall,
And thousands of her people slew;
And then to Persia went,
And fire and sword on every side
Through many a region sent;
A hundred conquered cities shone
With midnight burnings red,

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And, strewed o'er many a battle ground,
A thousand soldiers bled.

S. Did killing people make him great?
Then why was Abdel Young,
Who killed his neighbor, training day
Put into jail and hung?
I never heard them call him great!

F. Why no—'twas not in war—
And him that kills a single man,
His neighbors must abhor.

S. Well then, if I should kill a man,
I'd kill a hundred more;
I should be great, and not get hung
Like Abdel Young, before.

F. Not so, my son, 'twill never do;—
The gospel bids be kind.

S. Then they that kill, and they that praise
The gospel do not mind.

F. You know, my child, the Bible says,
That you must always do
To other people, as you wish
To have them do to you.

S. But, 'Pa, did Alexander wish
That some strong man would come
And burn his house, and kill him too,
And do as he had done?
And every body calls him great
For killing people so!
Well, now, what right he had to kill,
I should be glad to know.

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If one should burn the buildings here,
And kill the folks within;
Would any body call him great,
For such a wicked thing?

QUESTIONS.—1. Was Alexander great in stature, or in name? 2. How did he acquire this great name? 3. Can you tell what he had done? 4. Do you think it was right to burn cities, and slay the people, as Alexander did?

LESSON LXXXI.

Spell and Define—1. BIL' LOW Y, full of billows, or surges. 2. TINK' LING, making small sharp sounds. 3. ECH'-OES, sounds reflected or reverberated. 4. TOW' ER ING, very high; elevated. 5. AT TIRE', clothes; apparel. 6. MILK' Y-WAY, a broad, luminous circle in the heavens; the galaxy. 7. RAV' ISH ED, delighted to ecstasy. 8. LU'-NA, a name given to the moon. 9. VAULT, an arched roof.

THINGS THAT I LOVE.

1. I LOVE to set me on some steep,
That overhangs the billowy deep,
And hear the waters roar;
I love to see the big waves fly,
And swell their bosoms to the sky,
Then burst upon the shore.

2. I love, when seated on its brow,
To look o'er all the world below,
And eye the distant vale;
From thence to see the waving corn
With yellow hue the hills adorn,
And bend before the gale.

3. I love far downward to behold
The Shepherd with his bleating fold,
And hear the tinkling sound

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Of little bell and mellow flute,
Wafted on Zephyrs soft,—now mute,—
Then swell in echoes round.

4. I love to range the valleys too,
And towering hills, from thence to view,
Which rear their heads on high,
When naught besides around is seen,
But one extended space between,
And overhead the sky.

5. I love to see at close of day,
Spread o'er the hills the sun's broad ray,
While rolling down the west;
Where every cloud in rich attire,
And half the sky, that seems on fire,
In purple robes are dressed.

6. I love, when evening vails the day,
And Luna shines with silver ray,
To cast a glance around,
And see ten thousand worlds of light,
Shine, ever new, and ever bright,
O'er the vast vault profound.

7. I love to let wild fancy stray,
And walk the spangled milky-way,
Up to the shining hight,
Where thousand, thousand burning rays
Mingle in one eternal blaze,
And charm the ravished sight.

8. I love from thence to take my flight,
Far downward on the beams of light,
And reach my native plain,

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Just as the flaming orb of day,
Drives night, and mists, and shades away,
And cheers the world again.

LESSON LXXXII.

Spell and Define—1. RE SOUND' ING, returning sound. 2. STRAT' A GEM, artifice; trick. 3. FES TIV' I TY, social joy, or mirth. 4. CON STRUCT' ED, builded; formed. 5. WAM' PUM, that used by the Indians as money. 6. IN CAN-TA' TION, the act of enchantment. 7. TRA DI' TION, the delivery of opinions, practices, rites, and customs from father to son. 8. TRANS FORM' ING, changing in form or in temper. 9. UN TU' TOR ED, uninstructed; untaught. 10. PRO-FUSE' LY, abundantly. 11. AF FIN' I TY, agreement; attraction. 12. CON' STANCY, a standing firm; fixedness.

THE NATIVE INDIANS.

1. BEFORE the arrival of the European settlers, the whole of what is now the United States, was an unbroken wilderness, inhabited by small tribes, or clans of Indians. Where many of our populous cities and villages now rise, there was then a gloomy forest, resounding with the howlings of wild beasts, and the terrific yells of the savage.

2. The native Indians of North America, were divided into many small tribes, governed by their sachems, or kings, and were often at war with each other. In their persons, the Indians were tall, straight, and well proportioned. In their counsels, they were distinguished for their gravity and eloquence; in war, for bravery, stratagem, and revenge.

3. Hunting, fishing, and war, were the employments of the men. The women were

compelled by their husbands to till the field, and to perform the drudgery of their domestic affairs. Their dress in summer consisted chiefly of a slight covering about the waist; in winter they clothed themselves with the skins of wild animals.

4. They were extremely fond of ornaments, and on days of public festivity, they were painted with various colors, and profusely ornamented with shells, beads, and feathers.

5. Their habitations, which are called by the English, wigwams, were constructed by erecting a strong pole in the center, around which other poles, a few feet distant, were driven, and fastened to the center pole at the top, then covered with mats and bark of trees, which rendered them a shelter from the weather.

6. Their warlike instruments and domestic utensils were few and simple: a tomahawk, or hatchet of stone, bows and arrows, sharp stones and shells which they used for knives and hoes, and stone mortars for pounding their corn. For money they used small beads, curiously wrought from shells, and strung on belts, or in chains, called "wampum."

7. The Indians believed that they should exist after this life, and, if they were good warriors and hunters, that they would, after death, find plenty of game, &c.; accordingly, when a person died, they buried with him his bow and arrows, dogs, and whatever else was valuable to him when living.

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8. They believed in the existence of two gods: the one good whom they called the "Great Spirit," and the other evil. They considered the Great Spirit superior to the evil. They also worshiped the sun, moon, fire, thunder, and every thing which they thought superior to themselves, or capable of doing them injury.

9. Their manner of worship was to sing and dance around a large fire, and they sometimes sacrificed some animal to appease their evil deities, when they were suffering affliction. They prayed to the Great Spirit for success, when they set out on their enterprises of hunting or war.

10. In their most dangerous disorders, they sent for their "powaws," or priests, who used many spells and incantations for the recovery of the sick. These powaws had a great influence over the minds of the Indians.

11. The Indians appeared to have distinct traditions of the creation and deluge, and some of their words, rites, and ceremonies, bear a strong affinity to those of the ancient Hebrews.

12. The poor Indians have not long received the benefits arising from the preaching of the everlasting gospel. Eliot, Brainerd, and some other persons, spent a great deal of their time, and labored hard and long among them, and the Moravians manifested much persevering constancy in teaching them; but it was reserved to our day, to witness the pow-

erful effects of the gospel on the Indian character, transforming by its heavenly influence, the wild, untutored natives of our forest, into the mild and peaceable Christian.

QUESTIONS.—1. Can you describe the state of this country, and its inhabitants, previous to the arrival of the Europeans? 2. By whom were the Indian tribes governed? 3. For what were the Indians distinguished? 4. What were their employments? 5. Describe their dress. 6. What were their weapons of war and their domestic utensils? 7. Why do they bury bows, arrows, dogs, &c. with their dead? 8. What was their belief, and what, the objects of their worship? 9. What traditions had the Indians? 10. What had been the effects of the Gospel among them?

LESSON LXXXIII.

Spell and Define—1. GOV′ ERN MENT, system of policy for ruling a nation. 2. PRO PRI′ E TY, fitness; suitableness. 3. CIR′ CUM STAN CES, condition, in regard to worldly estate. 4. DIS PLAY′, show; exhibition. 5. EQ′ UI PAGE, attendance, as horses, carriages, &c. 6. AC COM′ PLISHMENT, an acquirement which adds ornament. 7. DE TRACTION, slander; defamation. 8. DIS PAR′ AGE MENT, disgrace; reproach. 9. AS SO′ CI ATE, to join in company. 10. REC RE A′ TION, amusement; diversion. 11. AT′ TRIBUTE, inherent quality. 12. CEN′ SURE, the finding of fault.

RULES AND MAXIMS FOR THE CONDUCT OF LIFE.

1. THAT government is best, which teaches us to govern ourselves.

2. In the morning, think what thou hast to do; at night, ask what thou hast done.

3. Resolve to perform what you ought; perform without fail what you resolve.

4. Be constantly engaged in something useful, either to yourselves or to others.

5. Do every thing in proper time; put eve-

ry thing to its proper use; keep every thing in its proper place.

6. Sell not virtue to purchase wealth.

7. Think before you speak, and consider before you promise.

8. Be always just in respect to the character, feelings, and property of others.

9. Study neatness and propriety in dress, paying due regard to occasion and your circumstances.

10. Avoid display of all kinds;—in dress, equipage, manners, accomplishments, wit, personal beauty, power, and wealth.

11. Pride dwells in little minds. A truly great man sees that all he has, is derived from a superior source.

12. Be not apt to relate news, if you know not the truth thereof.

13. Be not curious to know the affairs of others, neither reproach those that speak in private.

14. Speak not evil of the absent, for it is unjust. Never be guilty of detraction.

15. Be not hasty to believe flying reports to the disparagement of any.

16. Associate yourself with persons of good character, and remember, that it is better to be alone than in bad company.

17. Learn the art of entertaining yourself alone, without being weary or melancholy; then you can never be at a loss for recreation or company.

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18. Avoid all harshness in behavior; treat every one with that courtesy which springs from a mild and gentle heart.

19. In the presence of others, sing not to yourself with a humming noise, nor drum with your fingers or feet.

20. Rejoice not at the misfortune of another, though he were your enemy.

21. When you speak of God, or his attributes, let it be with seriousness and reverence.

22. Honor and obey your parents, although they be poor.

23. Labor to keep alive in your breast that little spark of celestial fire, called conscience.

24. We may escape the censure of others, when we do wrong privately; but we can not avoid the reproaches of our own mind.

LESSON LXXXIV.

Spell and Define—1. AN I MA′ TION, the state of being lively or brisk. 2. SUF FU′ SED, overspread on the surface. 3. UN DI MIN′ ISH ED, not lessened. 4. PROV O CA′ TION, any thing that excites anger. 5. IM PET′ U OUS, hasty; passionate. 6. RE PRESS′, to put down; to suppress. 7. PER PET′ U AL LY, continually. 8. AG′ I TA TED, greatly disturbed. 9. DE LIR I OUS, roving in mind; disordered in intellect. 10. RE LAPS′ ED, returned; fell back. 11. IN′ CI DENT, event; casualty. 12. RE MORSE′, anguish excited by a sense of guilt. 13. RE CUR′ RING, returning to the thought. 14. PAS′ TIME, sport; amusement.

BE KIND TO YOUR SISTERS.

1. ONE morning in my early life, I remember to have been playing with my younger sister, not then three years old. It was one

of those bright mornings in spring, that bring joy and life to the heart, and diffuse gladness and animation through all the tribes of living creatures.

2. Our feelings were in perfect harmony with the universal gladness of nature. Even now I seem to hear the merry laugh of my little sister, as she followed me through the winding alleys of the garden, her cheeks suffused with the glow of health and animation, and her waving hair floating in the wind.

3. She was an only sister, the sole companion of all my childish sports. We were constantly together; and my young heart went out to hers, with all the affection, all the fondness, of which childhood is capable. Nothing afforded me enjoyment, in which she did not participate; no amusement was sought which we could not share together.

4. That morning we had prolonged our play till near the hour of breakfast, with undiminished ardor, when at some slight provocation, my impetuous nature broke forth, and in my anger, I struck my little sister a blow with my hand.

5. She turned to me with an appealing look, and the large tears came into her eyes. Her heart was too full to allow her to speak, and shame made me silent. At that moment the breakfast bell summoned us away, and we returned to the house without exchanging a word.

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6. The excitement of play was over, and as she sat beside my mother at breakfast, I perceived by occasional stolen glances at her, that she was pale and sad. A tear seemed ready to start in her eye, which her little self-possession could scarcely repress.

7. It was only when my mother inquired if she was ill, that she drank her coffee, and endeavored to eat. I was ashamed and grieved, and inwardly resolved to embrace the first opportunity when we were alone, to throw my arms around her neck, and entreat her forgiveness.

8. When breakfast was ended, my mother retired with her into her room, directing me in the mean time to sit down to my lesson. I seated myself by the window, and ran over my lesson but did not learn it. My thoughts were perpetually recurring to the scene in the garden and at table.

9. It was long before my mother returned, and when she did, it was with an agitated look and hurried step, to tell me that poor Ellen was very ill. I asked eagerly if I might go to her, but was not permitted, lest I should disturb her.

10. A physician was called, and every means used for her recovery, but to no purpose. The disease which was in her head, constantly increased in violence, and she became delirious. It was not until evening that I was permitted to see her. She was a little recovered from

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the severity of her pain, and lay with her eyes closed and her little hand resting on the pillow beneath her head.

11. How I longed to tell her the sorrow I felt for my unkindness to her in the morning, and how much I had suffered for it during the day! But I was forbidden to speak to her, and was soon taken out of the room.

12. During that night and the day following, she continued to grow worse. I saw her several times, but she was always insensible of my presence. Once, indeed, she showed some signs of consciousness, and asked for me; but immediately relapsed into her former state.

13. On the morning of the third day, I rose at an early hour, and repaired to the sick room. My mother was sitting by the bed. As I entered she drew me to her, and for some time was silent, while the tears flowed fast down her face.

14. When I first learned that my sister was dead, as my mother drew aside the curtain that concealed her from me, I felt as though my heart would break. The remembrance of her affection for me, and my last unkind deed, revived in my mind, and burying my face in the folds of the curtain, I wept long and bitterly.

15. Years have passed away, and I am now a man—but never does the recollection of this incident of my early life, fail to awaken

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bitter feelings of grief and remorse. And never do I see my young friends exchanging looks or words of anger, without thinking of my last pastime with my own loved ELLEN.

QUESTIONS.—1. What does this brother say of his affection and fondness for his sister? 2. What occurred one morning as they were at play? 3. How was she affected? 4. At what inquiry of her mother did she attempt to eat her breakfast? 5. What were his feelings at this time? 6. Why was he not permitted to speak to her? 7. What were his feelings ever after her death?

LESSON LXXXV.

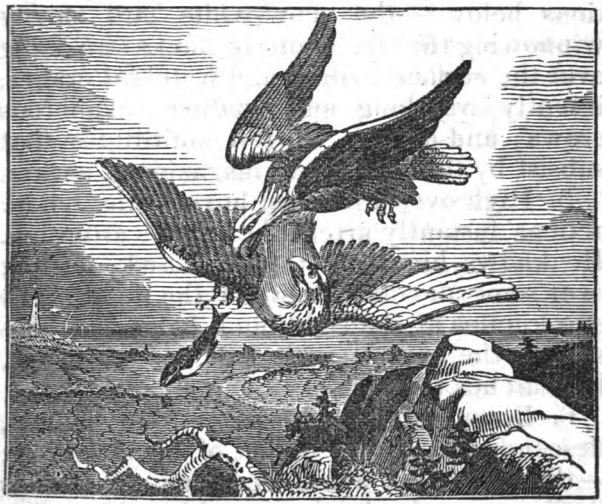
Spell and Define—1. DIS TIN' GUISH ED, known by a mark of difference. 2. A DOPT' ED, taken as one's own. 3. POR' TRAIT, a picture; a painted likeness. 4. QUAD'-RU PED, an animal having four feet. 5. AU THEN' TIC A-TED, established by proof. 6. VO CA' TIONS, callings; employments. 7. EX ULT A' TION, great joy. 8. EV O LU'-TION, an unfolding; a wheeling. 9. UN IN CUM' BER ED, not burdened. 10. EX E CRA' TION, a cursing. 11. PRED'-A TO RY, plundering. 12. WIN' NOW ING, separating chaff by wind; beating as with wings. 13. MAG A ZINE', a store of arms or provisions. 14. E MERGE', to rise out of a fluid. 15. BOOT' Y, spoil taken from an enemy; plunder 16. MA NEU' VERS, skillful movements.

THE BALD EAGLE AND FISH HAWK.

1. THE bald eagle is distinguished not only for its beauty, but, as the adopted emblem of our country; his portrait waves upon our banners, and his image is inscribed upon our coin.

2. He is common both in Europe and America, and frequents the shores of the seas, and the cliffs of lakes, and large rivers. He continues in his native haunts during the whole year, and prefers the places we have mention-

ed, from his great partiality to fish. He destroys small quadrupeds, as lambs, pigs, &c.; and there are tolerably well authenticated instances of his making attacks upon children.



3. The nest of this bird is usually found in a lofty tree, in a swamp, or morass. It is large; and, being increased and repaired every season, it becomes of great size. It is formed of large sticks, sods, hay, and moss. Few birds provide more plentifully for their young than the bald eagle. Fish are daily carried to the nest in such numbers, that they sometimes lie scattered around the tree.

4. The following description of one of his modes of taking his prey, is given by Wilson. Elevated upon a high, dead limb of some gi-

gantic tree, that commands a wide view of the neighboring shore and ocean, he seems calmly to contemplate the motions of the various feathered tribes, that pursue their busy vocations below;—the snow-white gull slowly winnowing the air; trains of ducks streaming over the surface; silent and watchful cranes, intently watching and wading; clamorous crows; and all the winged multitudes that subsist by this vast liquid magazine of nature.

5. High over all these, hovers one, whose actions instantly arrest the eagle's attention. He knows him to be the fish hawk, settling over some devoted victim of the deep. His eye kindles at the sight, and, balancing himself on the branch, with half opened wings, he watches the result.

6. Down, rapid as an arrow from heaven, descends the distant object of his attention;—the roar of its wings, reaching the ear as it disappears in the deep, making the surges foam around. At this moment, the eager looks of the eagle are all ardor, and, leveling his neck for flight, he sees the fish hawk once more emerge, struggling with his prey, and mounting in the air with screams of exultation.

7. These are the signals for our hero, when, launching into the air, he instantly gives chase, and soon gains on the fish hawk. Each exerts his utmost strength to mount above the other, displaying the most elegant and sublime aerial evolutions.

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8. The unincumbered eagle rapidly advances, and is just at the point of reaching his opponent, when with a sudden scream, probably of despair and honest execration, the latter drops his fish.

9. The eagle, poising himself for a moment, as if to take a more certain aim, descends like a whirlwind, snatches it in his grasp before it reaches the water, and bears his ill-gotten booty silently away to the woods.

10. These predatory attacks and defensive maneuvers of the eagle and the fish hawk, are matters of daily observation along the whole of our sea-board, from Georgia to New England, and frequently excite great interest in the spectators.

11. Sympathy, however, on this, as on most other occasions, generally sides with the honest, laborious sufferer, in opposition to the attacks of power, injustice, and rapacity;—qualities, for which our hero is so notorious, and which, in his superior, man, are detestable.

QUESTIONS.—1. What is said of the Eagle in the first paragraph? 2. What places does it frequent? 3. Of what food is it very fond? 4. What else does the Eagle sometimes prey upon? 5. Where and how does the Eagle build its nest? 6. How does the Eagle sometimes rob the Fish Hawk? 7. What is said of men who exert superior power to injure others?

LESSON LXXXVI.

Spell and Define—1. FA MIL' IAR, well acquainted; intimate. 2. GAR' NER, to store up as in a granary. 3. REV' EL, to feast; to play loosely. 4. SUM' MON ED, gave notice

to; cited. 5. Be quest', something left by will; a legacy. 6. Suf fo ca' tion, a cessation of breathing. 7. Trem'u lous, trembling; quivering. 8. Va' cant, empty; not filled. 9. Ver' dant, green; fresh. 10. La den, loaded; freighted. 11. Wor' ri ed, troubled.

THE DYING BOY.

1. It must be sweet, in childhood, to give back
The spirit to its Maker, ere the heart
Has grown familiar with the paths of sin,
And sown—to garner up its bitter fruits.

2. I knew a boy whose infant feet had trod
Upon the blossoms of some seven springs,
And when the eighth came round, and called him out
To revel in its light, he turned away,
And sought his chamber to lie down and die.
'Twas night—he summoned his accustomed friends,
And, on this wise, bestowed his last bequest.

3. "Mother, I'm dying now!
There's a deep suffocation in my breast,
As if some heavy hand my bosom pressed,
And on my brow
I feel the cold sweat stand;—
My lips grow dry and tremulous, my breath
Comes feebly up. O, tell me, is this death?
Mother, your hand—
Here—lay it on my wrist,
And place the other thus, beneath my head,
And say, dear mother, say, when I am dead
Shall I be missed?

4. "Never beside your knee,
Shall I kneel down again at night to pray,
Nor with the morning wake and sing the lay
Yuo taught me.

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Oh! at the time of prayer,
When you look round and see a vacant seat,
You will not wait then for my coming feet—
You'll miss me there.

5. "Father, I'm going home!
To the good home you spoke of, that blest land
Where it is one bright summer, always bland,
And storms do not come.
I must be happy then,
From pain and death you say I shall be free,
That sickness never enters there, and we
Shall meet again!

6. "Brother, the little spot
I used to call my garden, where long hours
We've staid to watch the coming buds and flowers;
Forget it not!
Plant there some box or pine,
Something that lives in winter, and will be
A verdant offering to my memory,
And call it mine.

7. "Sister, my young rose tree
That, all the spring, has been my pleasant care,
Just putting forth its leaves so green and fair;
I give to thee.
And when its roses bloom
I shall be gone away, my short life done;
But will you not bestow a single one
Upon my tomb?

8. "Now, mother, sing the hymn
You sang last night; I'm weary, and must sleep.
Who was it called my name? Nay, do not weep,
You'll all come soon!"

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9. Morning spread over earth with her rosy wings,
And that meek sufferer, cold, and ivory pale,
Lay on his couch asleep. The gentle air
Came through the open window, freighted with
The odors of the lovely spring;
He breathed it not;—the laugh of passers by,
Jarred, like a discord in some mournful tune,
But worried not his slumber. He was DEAD!

LESSON LXXXVII.

Spell and Define—1. IN HAB' IT ANT, one who has a fixed residence; a dweller. 2. COM MIS' SION, order: trust. 3. QUAL I FI CA' TION, accomplishment that fits one for office, or employment; fitness. 4. SO' CIAL, pertaining to society. 5. AM BI' TIOUS, desirous to excel. 6. DIS TINC'-TION, a mark of difference; superiority. 7. SE DATE' NESS calmness; serenity. 8. EX EMP' TION, freedom from any service, tax, evil, &c. 9. AB' SO LUTE, not limited; arbitrary. 10. RE NOWN', fame; celebrity. 11. IN TRACT'-A BLE, unmanageable; violent.

AN UNWELCOME VISITOR.

CONRAD. You are a stranger, and appear weary; come and rest yourself.

STRANGER. There is much comfort about your dwelling; are you its only inhabitant?

C. No; I have a wife and children; I expect them shortly.

S. I have a commission to summon one of the inhabitants of the town, to great honor and dignity.

C. O how happy should I be, if your visit were directed to my humble abode!

S. You would then readily part with either of your family for such purpose?

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C. I should be very neglectful of their interests, if I were not so.

S. But what are their qualifications for our court?

C. My eldest son is bold, active, generous, and social; the youngest is a scholar, and ambitious of distinction.

S. And the girls?

C. The eldest, prudence, judgment, and sedateness; the second is literary and talented; the next is benevolent and affectionate; the fourth, cheerful and gay; the youngest, serious and religious.

S. But you have said nothing of your wife; do you not desire her advancement?

C. She is aged and has ill-health; nor could I spare her.

S. There are no exemptions. My prince is absolute, and whomsoever I call must obey the summons. What are your powers to resist DEATH?

C. Unhappy wretch that I am! Instead of a friend, I behold the great destroyer of the human race before me!

S. Which shall I take; the eldest boy or girl?

C. O spare them! they are the props and stay of their parents. Their mother's feeble health and my declining years require their active care.

S. Your youngest son?

C. Pity a father's desires to see his open-

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ing qualities ripen into manhood; his bosom burns with hopes of eminence and renown.

S. Can you give me then your youngest daughter?

C. She is a blessing and an example; her devotional spirit shames our worldly feelings and pursuits.

S. You are content then to resign your wife?

C. Rather the rest than her; by patience and gentleness, she softened the ruggedness of my temper; and without her I should again become the harsh and intractable being I was before I saw her.

S. You are selfish in your excuses; what have you to urge against my taking you?

C. I feel that I am unfit; the thoughts of death recall to remembrance the half-forgotten sins of early years; they crowd upon my memory, and fill my soul with anguish.

S. Let them recall thee to repentance. And for thy present comfort, know that I am not sent to thee, nor to thy house at present. But be assured that I shall visit thee again; be ready, therefore, against my sure return. Set thy house in order, that at my summons, they may all be prepared.

QUESTIONS.—1. What was the name of this unwelcome visitor? 2. Whom did he say he had come to summon to great honor and dignity? 3. On hearing this, what wish did Conrad express? 4. What did Conrad say were their qualifications? 5. What did Conrad exclaim when he knew who the messenger was? 6. Was he then willing

to part with either of his family? 7. What objection did Conrad urge against going himself? 8. What did the stranger exhort him to do against his return?

LESSON LXXXVIII.

Spell and Define—1. A QUAT′ IC, living in water. 2 HU-MID′ I TY, moisture; dampness. 3. NAT′ U RAL IST, one who is versed in natural history. 4. CON FORM A′ TION, the manner, in which any thing is formed. 5. PER PET′-U ATE, to cause to endure. 6. LU BRI CA′ TED, made smooth and slippery. 7. EN VEL′ OP, to cover on all sides. 8. E-QUI LIB′ RI UM, equality of weight; balance. 9. PRE CAU′-TION, previous caution or care. 10. PROV′ I DENT, foreseeing wants, and making provision to supply them; cautious. 11. IN VEST′ I GATE, to search into with care. 12. FOR′-TI FI ED, defended. 13. VEST′ MENT, a garment. 14. O RI-ENT′ ALS, the people of eastern countries. 15. TOR′ RID, very hot; parched. 16. ZONE, a girdle; a division of the earth with respect to its temperature. 17. AC CLI MA′ TION, the process of habituating the body to a foreign climate.

CLOTHING OF ANIMALS AND VEGETABLES.

1. MOST of the animals, by an admirable contrivance of the Creator, are covered with wool, fur, hair, or feathers,—which, being bad conductors of heat, keep it from escaping. They are clothed by the hand of Providence exactly in conformity with their wants, and the nature of things.

2. Their dress accommodates itself to the heat of summer, and the cold of winter. It falls and becomes thin in the former period, and grows thicker during the winter. The aquatic birds have a species of very warm down, which only covers that part of their breast, exposed to the water, which is var-

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nished with a bland oil, and it is at once fortified against cold and humidity.

3. Nature carries her foresight still farther. The same animal acquires a different fur in different climates. The northern frosts impart to the goat, rabbit, cat, and sheep, a thick and furry vestment. The same animals are almost deprived of hair in the burning regions of Senegal and Guinea; while in Syria, according to the expression of a naturalist, they are covered with a long, light, and silky vestment, like the robe of the Orientals.

4. The wants of all beings have been calculated with such an exactness of benevolent justice, that the animals which live in valleys, where they enjoy a milder temperature, are more thinly clad than the animals of mountains, that wander in the midst of storms and snow.

5. We might trace the same wise arrangement, even in the conformation of vegetables. Their flower-buds are destined to multiply and perpetuate the species. They contain, at the same time, the seed, the fruit, and the coming tree.

6. Nature, neglecting nothing that could tend to preserve so important a charge, has fenced the bud with scales, overlaying one another like tiles; bristled them with hairs, which defend them from insects; and lubricated them with a light varnish, over which the water glides without leaving a trace of humidity.

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7. As animals are more warmly clad by nature, in proportion as their climates are colder, so, as we approach the warmer countries, these scales which envelop the germs, diminish by degrees, and end by disappearing entirely.

8. In the torrid zone, the light buds of flowers are naked, like the savage that dances around the tree which bears them. Transfer this vegetable to our climates, and you will see nature take care to clothe and defend it by numerous scales. This is her process of acclimation.

9. Every thing in the universe, perishes, but only to be renewed. Nature incessantly struggles against destruction; and her wise and benevolent foresight maintains the equilibrium between life and death. What admirable precaution has she taken to secure the reproduction of the humblest plant!

10. During the close of summer, she covers the ears of our maize with husks, more or less thick, according to the mildness or severity of the winter that is to follow. The naturalist discovers this provident care in many of the coverings of the fruits and grains.

11. The savage counts the number and thickness of these coats, and is forewarned for what severity of winter he has to prepare; and, unread in the lore of our books, by reading the beautiful book of nature, he is ena-

bled to regulate his labors, his hunting and fishings in the deserts.

12. I hope you have seen that the study of nature is full of charms. In proportion as you investigate her secrets, the wisdom of Providence is continually disclosed, and your views become more broad and delightful, and all dryness disappears from the pursuit of knowledge. You enjoy such a pleasure as the traveler experiences, who has finally toiled to the summit of a mountain. The boundless prospect opens before him, and the heavens surround him on all sides.

QUESTIONS.—1. How are the animals clothed? 2. Who provides their clothing? 3. How does their clothing accommodate itself to the heat of summer, or the cold of winter? 4. Do the same animals acquire different furs in different climates? 5. Is the same wise arrangement extended to vegetables? 6. How are the flower buds defended from insects? 7. How do savages calculate on the mildness or severity of the coming winter? 8. How are we rewarded by studying the book of nature?

LESSON LXXXIX.

Spell and Define—1. PLUN′ DER ED, pillaged; robbed. 2. A BIL′ I TIES, physical powers; powers of mind. 3. DISCI′ PLE, a learner; a scholar. 4. O RA′ TION, a discourse composed according to the rules of oratory, and spoken in public. 5. ES TATE′, fortune; possessions. 6. IM PE′ DED, hindered; obstructed. 7. STAM′ MER ED, stuttered; hesitated in speaking. 8. UN GRACE′ FUL, inelegant; awkward. 9. CHAR AC TER IS′ TIC, that which marks the peculiar character of a person. 10. SUB TER RA′ NE AN, being under the surface of the earth. 11. SOL′ I TA RY, lonely. 12. SUC CEED′ ING, following. 13. AS SI DU′ I TY, constant or close application. 14. PAT RI OT, one who loves his country.

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DEMOSTHENES.

1. NEVER was there a more admirable example of perseverance overcoming great difficulties, than that of the celebrated Demosthenes, justly styled by the Greek historians, the "prince of orators." Left an orphan at the tender age of seven years, and plundered of his estate, and defrauded of his education by his guardians, he nevertheless repaired these losses by his love of eloquence, and his extraordinary abilities.

2. He became the disciple of the philosophers, Isaeus and Plato, and applied himself to study the orations of Isocrates. At the age of seventeen, he gave an early proof of his powers of eloquence against his guardians, from whom he recovered the greater part of his estate. But his rising talents were impeded by great natural defects, and it is in overcoming these, that he has given us such a capital example of perseverance.

3. He stammered badly; and to correct this, he declaimed with pebbles in his mouth. It is difficult for us to imagine how this could have cured him; and it is probable, that it depended on some very peculiar circumstances which have not been made known. But the remedy must have been a harsh one, and such as none but a determined spirit would have resorted to.

4. For an ungraceful shrug of his shoulders, he applied another remedy, quite as severe,

and characteristic of his determination. This was a couple of swords, suspended over his shoulders, so as to prick him every time he was guilty of this trick. He also declaimed by the sea-shore, to accustom himself to the noise of a tempestuous assembly.

5. He confined himself in a subterranean cave, to devote himself more closely to his studies; and to avoid appearing in public, for a length of time, he shaved one half of his head. In this solitary retirement, by the light of a glimmering lamp, he composed the greater part of those orations which have been the admiration of every succeeding age.

6. The extraordinary abilities and eloquence of Demosthenes, raised him to the highest civil station in the gift of his countrymen, and in this, as in every other situation, he always showed himself the zealous defender of the true interests of Athens, and of the other free states of Greece.

7. Undismayed by the power, and undazzled by the glory, of his Macedonian enemies, he was ever the firm advocate of true liberty; and afforded as noble an example of devotion to his country, as he had of early resolution and perseverance.

8. May our young friends, the hope of this free and happy country, delight to place before them, such lofty examples as that of Demosthenes. May they remember that industry and assiduity can make them orators

and statesmen; and that moral courage will render them patriots.

9. With such qualifications, they may hope to attain a higher power than that of Philip, the power of wielding and controlling men's minds; and a higher glory than that of Alexander, the glory of an admiring country with an approving conscience.

QUESTIONS.—1. What was Demosthenes styled by the Greek historians? 2. How did he become so eminent? 3. Was he favorably situated to obtain an education? 4. What proof did he give of his powers of eloquence at the early age of seventeen? 5. How were his rising talents greatly impeded? 6. What singular course did he pursue to overcome those defects? 7. How did he conquer the ungraceful habit of shrugging his shoulders while speaking? 8. What was his object in declaiming upon the seashore? 9. In what place did he fit up his study, and why did he shave one half of his head? 10. What is said of the orations which he there composed? 11. What is said of his devotion to his country? 12. What is necessary to form the orator, the statesman, and the patriot?

LESSON XC.

Spell and Define—1. SOOTH' ED, calmed; pleased. 2. GLIS' TEN ING, shining; sparkling. 3. PUR' LING, murmuring or gurgling, as a brook. 4. TIM' ID, fearful. 5. SOR' DID, base; mean. 6. TEMPT, to try; to venture on. 7. BOAST' ING, talking in a vain manner. 8. IM-PRESS' ED, imprinted; fixed in the mind. 9. FOR BID' DEN, prohibited. 10. DE SCRI' ED, saw; discovered. 11. LAVE, to wash; to bathe.

THE FLY AND THE TROUT.

As near a stream, one summer's day,
Soothed by the murmuring current's play,
The insects glided on;

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Behold! adown the stream, a fly
Of largest growth, came bustling by,
The smaller flies among.

2. In sportive mood it spread the sail,
And, o'er the rest, the flying gale.
It caught with seeming pride;
Swiftly it skims the crystal waves,
Now in the purling eddy laves,
Now smoothly on would glide.

3. "What joy!" it said, or seemed to say,
"Thus on the sparkling stream to play
And quit the fields of air;
How dull yon crowd of vulgar flies,
That on their wings can only rise,
To float for ever there!

4. "Still let the timid, sordid crew,
The same old beaten track pursue,
Nor tempt one new delight;
I dare to live, to live I know,
And grasp at every joy below;—
No fancied ills affright."

5. While thus he tuned his idle song,
Borne by the crystal stream along,
A trout descried the prize;
And upward darting, swift as thought,
The vain, the boasting insect caught;—
The boasting insect dies.

6. Mark well this tale, and in thy breast
Deep be the lesson there impressed,
How health and life to save;

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The wretch who quits the path assigned,
To taste forbidden joys, shall find
New ways to reach the grave.

What difficulty in pronouncing distinctly—*insects, fields, boasting, and ?*

LESSON XCI.

Spell and Define—1. PIL′ FER ER, one who steals in small quantities. 2. HOV′ ER ING, flapping the wings. 3. HON′-EY-GUIDE, a species of cuckoo. 4. BAN′ QUET, a feast; a rich entertainment. 5. LUS′ CIOUS, very sweet; delicious. 6. BRU′ IN, a name given to the bear. 7. FAB′ RIC, the structure of any thing; a house. 8. TREACH′ ER OUS, faithless; betraying a trust. 9. SPE′ CIOUS, pleasing to the view. 10. LURE, to entice; to invite by any thing promising pleasure or advantage. 11. FEL′ ONS, persons guilty of capital crimes. 12. CUL′ PRIT, a criminal. 13. SPRAY, a small branch; water driven from the sea. 14. SI′ REN, that which deceives or entices by music. 15. GUISE, appearance; dress.

THE HONEY-GUIDE AND THE BEAR.—A FABLE.

1. THERE is a bird of wondrous skill,—
Half-reasoning instinct if you will,—
Whose home is in a distant spot,
The country of the Hottentot.
Her taste is nice; for she can tell
Where the sweet honey makers dwell;
And, greedy pilferer, feasts and thrives
Upon the produce of the hives:—
In what a bold and cunning way
Shall form the opening of my lay.

2. Strange it may seem, and yet 'tis true,
That bears are fond of honey too.
But stranger that a bird should lead
The way, and show them where to feed.

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The watchful thing, the treasure found,
Hovering above, below, around,
Invites the bear with plaintive cries
To follow her, and seize the prize.

3. Lured by the magic of her song,
The shaggy monster strides along,
Paws out the honey, licks the nest,
And leaves his guide to eat the rest.
E'en such an ill-matched pair I choose,
To point the moral of my muse.

4. "Come," said a honey-guide, "and see
The banquet I design for thee;
The nest is large, the sweet untold,
Flowing in streams of liquid gold;
The bees are gone where wild flowers shine,
And wish their luscious product thine;
Then gentle Bruin, do not stay,
Come, dear companion, come away."

5. When she deceived and fooled him so,
What wonder that the bear should go?
They went; he keeping her in sight,
She with a cautious, clamorous flight;
Till in broad sunshine they arrive,
Like felons at the quiet hive.

6. Young Bruin, in his headlong haste,
Impatient to attack and taste,
Fells the slight fabric at a blow;
But while he sips the sweets that flow
From cells within, an armed throng,
Poured in a countless crowd along,

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And, fixing on the culprit, stung
His broad, dark nose, his eyes, his tongue;
Sharp anguish mounting to his brain,
He roared and even danced for pain,
Then pawed in blindness o'er the plain.

7. And thou, false bird, upon the spray,
Hast thou then nothing now to say?
Bringing another into woe,—
What! not one word of comfort? No!
Eying her victim with a sneer,
And waiting till the course was clear,
She pounced upon the relics there,
And filled her crop with ill-got fare.

8. Poor Bruin lives; but should he hear
A honey-guide's shrill music near,
By memory wounded, it is said,
He licks his paws, and hangs his head.

9. How often lurks a treacherous sting,
Under a specious covering.
False gain, false pleasures, wear a charm,
For their base triumph, and thy harm.
Be truth and virtue then thy choice;
So heeding not the siren's voice,
Who, in the guise of seeming joy,
Would lure thee, chain thee, and destroy!

QUESTIONS.—1. Where is the honey-guide to be found? 2. Why is that name given to his bird? 3. How does she inform the bears where honey is to be found? 4. What is her real object in doing this? 5. What befell poor Bruin while robbing the hive? 6. Describe his conduct under his suffering. 7. How does his guide now look upon him? 8. After being thus deceived, how does he act when he

hears a honey-guide? 9. What often lurks under a specious covering? 10. What should be our choicest pursuit, if we would avoid being led into evil?

LESSON XCII.

Spell and Define—1. CEIL′ ING, covering of the inner roof of a building. 2. MI′ CRO SCOPE, a glass instrument which magnifies objects. 3. PE DES′ TRI AN, a traveler on foot. 4. AD HERE′, to stick closely. 5. CON′ JU RER, one who pretends to perform supernatural things. 6. HUR′ RICANE, a most violent storm of wind. 7. EARTH′ QUAKE, a shaking or trembling of the earth. 8. SUB′ TILE, fine; thin; artful. 9. VAC′ U UM, a space void of matter. 10. FO′ CUS, the point, in which rays of light meet, when reflected or refracted. 11. FEAT, an act; exploit. 12. MAG′ NIFI ED, made greater.

HOW A FLY WALKS ON THE CEILING.

1. "FATHER, will you explain to us the means, by which flies are enabled to ascend

a pane of glass, and walk with ease along the ceiling of the room? You know you told us the other day you would do so."

2. "Well, Harriet, I will try; though I am not sure that I shall be able to make you understand me."

3. "Oh! never fear that," exclaimed Harriet and her two little brothers at the same time; "we can surely understand how a fly walks—it must be very simple."

4. "Undoubtedly very simple, but it requires some previous knowledge of philosophy."

5. "Oh! if the walking of a fly or musketoe, is at all connected with philosophy, I assure you I shall want to know nothing about it, for I hate philosophy,—it is such dry stuff."

6. "Father, never mind my sister," said William. "James and I want very much to understand, and Harriet need not stay to hear the explanation, if she does not choose."

7. "Well, my boys, come to the library. I have just arranged my solar microscope, to show you the foot and leg of a fly, and some other curious things. I have likewise my air-pump ready, which will help to explain what you want to know."

8. Harriet looked a little disappointed, and wished that she had not pronounced so hastily against philosophy, for she was very fond of seeing, and only disliked the labor of studying. She therefore readily accompanied her brothers to the library, where they were soon

seated, eager to hear all that could be said about the little pedestrian.

9. The father began,—"My children, the fly, every time he moves his foot, performs a philosophical experiment, similar in every respect, to that which I now show you, by moving the handle of the air-pump. You perceive that this glass vessel which is put on this brass plate, now adheres so firmly to it, that I am unable to force it away."

10. "How wonderful!" exclaimed Harriet. "It is as fast to the plate as the friend of Hercules that I read about the other day, was to the stone, on which he sat, in the drear dominions of Pluto."

11. "How is this done, father? it looks like some conjurer's trick. I see nothing pressing upon the glass, to cause it to stick so fast."

12. "Though you can not see it, I assure you there is something pressing very hard all around it, and that is the air."

13. "You astonish me. Has the air weight? I never heard of that before. I shall never say again, 'as light as air.'"

14. "But you have heard of hurricanes sweeping away forests and houses, and rendering the countries, over which they passed, a wilderness; and in truth, they are almost as much to be dreaded as earthquakes; and a hurricane is only air put in motion"

15. "I have been very stupid not to find out that air has weight. But how is it that

we do not feel it, father? To be sure," continued Harriet, "if it were so heavy it would pin us to the earth, as Prometheus was fastened to the rock; and then we should be in a pretty condition, I think. How will you answer that, father?"

16. "I have had a more puzzling question to answer, I assure you. The air is a very subtile fluid, and finds its way into every crevice; and one of its properties is, that it presses equally in all directions, up and down, and sidewise, with equal force. We only perceive its weight when we remove the air from one side of a body, so as to cause the whole weight to be upon the other.

17. "From this glass vessel I withdrew the air that was in the inside of it, and which pressed it upward with a force precisely equal to that which the air above pressed downward, and then the whole weight of the atmosphere pressing in one direction, kept it firmly attached to the brass plate."

18. "That is a very beautiful arrangement," cried William, "I shall never breathe the air again, without thinking of its wonderful properties."

19. "I will take off this vessel, and put this one on, which opens at both ends; now, Harriet, put your hand on the upper end, and I will cause a slight vacuum to take place, so that you may feel the pressure."

20. "Stop, father, you will crush my hand

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to pieces, if you move that handle another time. Do look at my hand, William, the gripe of a giant would be nothing to that.

21. William tried the experiment himself. "How heavy is the atmosphere, father? I should like to know that."

22. "It is very great; it presses upon the surface of all bodies near the level of the ocean, with a force equal to *fourteen* pounds on every square inch."

23. "But I will perform another experiment, showing the pressure of the atmosphere. I place this glass vessel which is open at both ends, on the plate of the air-pump; on the top of it I place the piece of glass, which is so closely fitted as to exclude the air. I now withdraw the air from under it."

24. "What a crash! father," exclaimed William and Harriet at the same instant, as the glass was shivered to pieces by the weight of the air.

25. "I think you can now understand that if a fly has the power to extract the air from under its feet, as it moves along, the pressure of the atmosphere is sufficient to hold it fast to any surface, however smooth, and however much inclined to the horizon."

26. "If the fly can do that, he is more of a philosopher than I took him to be," said William. "But I am impatient to see how the little fellow accomplishes the feat."

27. "Here is the leg of a common fly, that

I have placed in the solar microscope, which I bring to the proper focus. It is now so much magnified, that we can examine the various parts of it with ease."

28. "What a strange looking thing it is, and so large! my arm is nothing to it. How I should like to see an elephant put into a microscope."

29. "What an idea, Harriet! Why, it would appear as large as one of the Alps," exclaimed William.

30. "We only use microscopes to examine bodies that are too delicate for the eye; but you will observe that the leg is hollow, for there is a line of light running up the middle of it, which you can easily perceive.

31. "At the foot you can distinctly observe a flap, or membrane, to which are attached two points, one in front, and the other behind. These the fly can move at pleasure, and can extend or contract the flap just as it pleases.

32. "When Mr. Fly then wishes to pay a visit of ceremony to a distinguished acquaintance, or to move in a more dignified manner, without the trouble of raising himself in the air, he stretches out these points, tightens the flap, draws the air from under it, and moves along the polished surface of the glass with as much ease and security, as you can on the broad gravel walk in the garden."

33. "How delightful! How beautiful! How

ingenious!" they all exclaimed at once. "I shall never see a fly again without interest."

QUESTIONS.—1. What is the subject of this lesson? 2. What experiment does the fly perform with its foot? 3. Could you have told how a fly walks on the ceiling, without some knowledge of philosophy? 4. What kind of a substance is air? 5. How do we know that the air has weight? 6. What is the weight of air? 7. Of what use is an air-pump? 8. Of what use is the microscope? 9. What is the use of philosophy?

LESSON XCIII.

Spell and Define—1. AF FLIC' TION, a state of pain, distress, or grief. 2. BLIGHT' ED, affected with blight; blasted. 3. YEARN' ED, felt earnest desire. 4. CON TIN' U AL LY, without pause or cessation. 5. EX CEED' ING LY, to a great degree. 6. CON FOUND' ED, dismayed; astonished. 7. IN-HER' IT ANCE, an estate derived from an ancestor.

THE RICH POOR MAN, AND THE POOR RICH MAN

AN ALLEGORY.

1. Two men once lived on the banks of a broad river; for a time they appeared to prosper, but at last one was visited with affliction; he lost his health, his cattle died, his crops were blighted, he became poor, and was forsaken by his friends, so that, day after day, he cast his eyes on the dimly descried, good land on the other side of the river, where a good friend of his lived, and he yearned to be there

2. Some there were that pitied him, thinking within themselves, "What an unhappy man is this! and how happy is his neighbor!"

3. The neighbor continually increased his stores; he became rich, gained many friends,

and prospered in all the works of his hands; he pulled down his store-houses, and built others that were larger; his barns were filled with grain, and a plentiful crop of growing corn was just ready for the sickle. Many there were who envied the rich man, and thought he had nothing to desire.

4. Soon, however, came a command to the two men which they were bound to obey—a notice to quit their habitations, and prepare to go across the river; but the message was very differently received.

5. The poor man was exceedingly rejoiced, for he had nothing to lose, and every thing to gain; he longed to depart, for his hopes had for some time been fixed on the other side of the river. The rich man was confounded; his treasure was in his present inheritance, and where the treasure is, there the heart will be also. In heaping up goods, he had added to his grief; he quitted his habitation with a pang, and crossed the river in despair.

QUESTIONS.—1. By what affliction was one of these men visited? 2. Describe the prosperity of his neighbor. 3. How were they both looked upon by their neighbors? 4. What command at length did they receive? 5. With what different feelings did they receive the command?

LESSON XCIV.

Spell and Define—1. SUL LEN, sour; morose. 2. MOAN'-LESS, without moaning. 3. LAN' GUID, weak; faint; dull. 4. SURGE' LESS, without waves or billows. 5. A NON', quickly; soon. 6. WAN, pale and sickly.

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THE STREAM OF DEATH.

1. THERE is a stream whose narrow tide
The known and unknown worlds divide,
Where all must go:
Its waveless waters, dark and deep,
'Mid sullen silence, downward sweep
With moanless flow.

2. I saw where at that dreary flood,
A smiling infant prattling stood,
Whose hour was come;
Untaught of ill, it neared the tide
Sunk, as to cradled rest, and died,
Like going home.

3. Followed with languid eye anon,
A youth, diseased, and pale, and wan;
And there alone
He gazed upon the leaden stream,
And feared to plunge,—I heard a scream,
And he was gone.

4. And then a form in manhood's strength,
Came bustling on, till there at length
He saw life's bound;
He shrunk and raised the bitter prayer
Too late,—his shriek of wild despair
The waters drowned.

5 Next stood upon that surgeless shore,
A being bowed with many a score
Of toilsome years.
Earth-bound and sad he left the bank,
Back turned his dimming eye,—and sank,
Ah! full of tears.

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6. How bitter must thy waters be,
Oh Death! How hard a thing, ah me!
It is to die!
I mused,—when to that stream again,
Another child of mortal man
With smiles drew nigh.

7. "'Tis the last pang," he calmly said,
"To me, O Death! thou hast no dread—
Savior, I come!
Spread but thine arms on yonder shore—
I see!—ye waters, bear me o'er!
There is my home!"

LESSON XCV.

Spell and Define—1. HUR' DLE, a crate made of twigs. 2. FOR BEAR' ANCE, long suffering; exercise of patience toward those who injure us. 3. TAUNT' ING, insulting; reproaching. 4. SPURN ING, rejecting with disdain. 5. DE-BAR', to shut out. 6. CO COON', a ball, in which the silk-worm involves itself. 7. SHROUD, the dress of the dead.

THE SILK-WORM'S WILL.—A FABLE.

1. ON a plain rush hurdle a silk-worm lay,
When a proud young princess came that way,—
The haughty child of a human king,
Threw a sidelong glance at the humble thing,
That took, with a silent gratitude,
From the mulberry leaf, her simple food,—
And shrunk with scorn and deep disgust,
Away from her sister child of dust,
Declaring she never yet could see,
Why a reptile form like this should be,
And that she was not made with nerves so firm
As calmly to stand by a "crawling worm!"

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2. With much forbearance the silk-worm took
The taunting words and spurning look.
Alike a stranger to self and pride,
She'd no disquiet from aught beside,
And lived of a meekness and peace possessed,
Which these debar from human breast;
She only wished, for the harsh abuse,
To find some way to become of use
To the haughty daughter of lordly man;
And thus did she lay a noble plan,
To teach her wisdom, and make it plain,
Shat the humble worm was not made in vain;
A plan so generous, deep, and high,
That to carry it out she must even die!

3. "No more," said she, "will I drink or eat!
I'll spin and weave me a winding sheet,
To wrap me up from the sun's clear light,
And hide my form from her wounded sight.
In secret then till my end draws nigh,
I'll toil for her; and when I die
I'll leave behind, as a farewell boon,
To the proud young princess, my whole cocoon,
To be reeled and wove to a shining lace,
And hung in a vail o'er her scornful face!
And when she can calmly draw her breath,
Through the very threads that have caused my death,
When she finds at length she has nerves so firm,
As to wear the *shroud* of a crawling worm,
May she bear in mind, that she walks in pride
In the winding sheet where the silk-worm died!"

QUESTIONS.—1. How did the proud princess regard the silk-worm? 2. What did she declare she could not calmly do? 3. How did the silk-worm receive this treatment?

4. What noble plan did the silk-worm lay to benefit the princess? 5. What was it necessary for the silk-worm to do to carry out this plan? 6. What did the silk-worm leave her as a farewell boon? 7. What was the vail to remind her of? 8. What are we taught by this fable?

LESSON XCVI.

Spell and Define—1. AD MI RA' TION, wonder; esteem. 2. SUM' MIT, utmost elevation. 3. PRO FES' SION, employment; vocation. 4. REP U TA' TION, honor derived from public esteem. 5. MOR' TI FI ED, humbled; subdued. 6. RAN' COR OUS, very spiteful. 7. DE CRY', to cry down. 8. IN SIN U A' TION, a hint; a suggestion. 9. PRO FI' CIENT, one who has made advances. 10. COM PRE HEND' ED, contained; conceived. 11. MOD' EL, pattern; example. 12. EX CEL' LING, exceeding; surpassing. 12. RAP' TURE, transport; ecstasy. 14. SAT IS FAC' TION, gratification; that which pleases. 15. COM PET' I TOR, a rival; an opponent. 16. SAR' CASM, keen reproach. 17. PET' U LANT, peevish; fretful. 18. A WARD' ED, adjudged. 19. MA-LIG' NANT, malicious. 20. CAUS' TIC, burning; corroding. 21. AP PLI CA' TION, close study; attention. 22. SUF FRAGES, votes. 23. DE FRAUD' ED, deprived of due by trick or deception; cheated. 24. COM PE TI' TION, rivalry. 25. EN. CO' MI UMS, praises.

ENVY AND EMULATION.

1. AT one of the celebrated schools of painting, in Italy, a young man, named Guidotto, produced a piece so excellent, that it was the admiration of the masters in the art, who all declared it to be their opinion, that he could not fail of rising to the summit of his profession, should he proceed as he had begun.

2. This performance was looked upon with very different eyes, by two of his fellow scholars. Brunello, the elder of them, who had

himself acquired some reputation in his studies, was mortified in the highest degree, at this superiority of Guidotto; and regarding all the honor his rival had acquired, as so much taken from himself, he conceived the most rancorous dislike of him, and longed for nothing so much, as to see him lose the credit he had gained.

3. Afraid openly to decry the merit of a work which had obtained the approbation of the best judges, he threw out secret insinuations that Guidotto had been assisted in it, by one or other of his masters; and he affected to represent it as a sort of lucky hit, which the reputed author would never equal.

4. It was not so with Lorenzo. Though a very young proficient in the art, he comprehended, in its full extent, the excellence of Guidotto's performance, and became one of the sincerest of his admirers. Fired with the praises he saw him receive on all sides, he ardently longed, one day, to deserve the like.

5. He placed him before his eyes as a fair model which it was his highest ambition to arrive at equaling; for as to excelling him, he could not, as yet, conceive the possibility of it. He never spoke of him but with rapture, and could never bear to hear the detractions of Brunello.

6. But Lorenzo did not content himself with words. He entered with his whole soul into the career of improvement; was first and

ast of all the scholars in the designing room; nd devoted to practice at home, those hours vhich the other youths passed in amusement.

7. It was long before he could please himelf with any of his attempts, and he was ontinually repeating over them, "Alas! how ar distant is this from Guidotto's!" At length, owever, he had the satisfaction of becoming insible of progress; and having received conderable applause, on account of one of his erformances, he ventured to say to himself, 'And why may not I, too, become a Guidotto?"

8. Meanwhile, Guidotto continued to bear way the palm from all competitors. Brunello struggled awhile to contest with him, ut at length gave up the point, and consoled imself, under his inferiority, by ill-natured arcasms and petulant criticisms.

9. Lorenzo worked away in silence, and it vas long before his modesty would suffer him o place any piece of his in view, at the same ime with one of Guidotto's.

10. There was a certain day in the year, n which it was customary for all the scholars o exhibit their best performance in a public all, where their merit was solemnly judged y a number of select examiners, and a prize f value was awarded to the most excellent.

11. Guidotto had prepared for this annirsary with a piece which was to excel all he had before executed. He had just finished t, on the evening before the exhibition, and

nothing remained but to highten the coloring by means of transparent varnish.

12. The malignant Brunello contrived, artfully, to convey into the vial, containing this varnish, some drops of a caustic preparation, the effect of which would be entirely to destroy the beauty and splendor of the piece. Guidotto laid it on by candle light, and then with great satisfaction, hung up his picture in the public room against the morrow.

13. Lorenzo, too, with a beating heart had prepared himself for the day. With vast application he had finished a piece, which he humbly hoped might appear not greatly inferior to some of Guidotto's earlier performances.

14. The highly important day had now arrived, the company were assembled, and were introduced into the great room, where the light had just been fully admitted by drawing up a curtain. All went up with raised expectations to Guidotto's picture, when, behold! instead of the brilliant beauty they had conceived, there was nothing but a dead surface of confused and blotched colors.

15. "Surely," they cried, "this can not be Guidotto's!" The unfortunate youth himself came up, and on beholding the dismal change of his favorite piece, burst into an agony of grief, and exclaimed that he was betrayed and undone.

16. The vile Brunello, in a corner was enjoying his distress. But Lorenzo was little

ess affected than Guidotto himself. "Trick! knavery!" he cried. "Indeed, gentlemen, this is not Guidotto's work. I saw it, when only half finished, and it was a most charming performance. Look at the outline, and judge what it must have been, before it was so basely injured."

17. The spectators were struck with Lorenzo's generous warmth, and sympathized in the disgrace of Guidotto; but it was impossible to adjudge the prize to his picture in the state, in which they beheld it. They examined all the others attentively, and that of Lorenzo, till then an unknown artist to them, gained a great majority of suffrages.

18. The prize was therefore awarded to him; but Lorenzo, on receiving it, went up to Guidotto, and presenting it to him, said, "Take what merit would undoubtedly have acquired for you, had not the basest malice and envy defrauded you of it.

19. "To me it is honor enough to be accounted your second. If hereafter I may aspire to equal you, it shall be by means of fair competition, not by the aid of treachery."

20. Lorenzo's nobleness of conduct excited the warmest encomiums among the judges, who at length determined, that for this time there should be two equal prizes distributed; for that, if Guidotto had deserved the prize of painting, Lorenzo was entitled to that of virtue.

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QUESTIONS.—1. What opinion had the masters of Guidotto's skill in painting? 2. How did Brunello regard the honor acquired by his rival? 3. In what way did he try to detract from the merit of Guidotto? 4. What was Lorenzo's conduct and feeling toward Guidotto? 5. What is said of his performance? 6. Whom was it his ambition to equal? 7. What did Brunello contrive to do the evening previous to the public exhibition of the paintings? 8. At what time was the effect of Brunello's treachery discovered? 9. How was Guidotto affected? 10. How did Lorenzo express himself? 11. What particularly struck the minds of the spectators? 12. To whom did they award the prize? 13. What did Lorenzo do with the prize? 14. What did the judges afterward determine? 15. Should we not guard against the feelings of envy toward our superiors?

LESSON XCVII.

Spell and Define—1. EN VI' RON, to surround. 2. CRES'-CENT, *literally*, the increasing or new moon; *here means* the figure of the new moon. 3. ME AN' DER ING, winding in course. 4. SUL' TRY, very hot; burning. 5. EN SU'-ING, following.

NIGHT.

1. 'TIS night, and all nature is hushed in the gloom
Of darkness and silence around;
The dew drop refreshes the roses' perfume,
The grass that environs the champion's tomb,
And flowers that grow on the ground.

2. The stars now bespangle the vault of the sky,—
The heavens appear in a glow;
In silence majestic they twinkle on high,
And draw admiration from every eye,
While night spreads her mantle below.

3. The moon in the east now her crescent displays,
And adds to the grandeur of night;

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The stream in the meadow, meandering, plays,
The nightingale joins in melodious lays,—
All nature is charmed with the sight.

4. The cataract's roar now distinctly we hear,—
Loud sound through the silence serene;
Like thunder far distant it falls on the ear,
While the whippowil's notes in the bushes appear
To highten and gladden the scene.

5. The fresh breeze of evening now pleasantly blows,
To cool off the day's sultry heat;
The cock in the barn, aloft, merrily crows,
While men on their couches serenely repose,
The ensuing day's labor to meet.

6. But soon in the eastern horizon, behold!
The darkness beginning to fly,
The morn ushers in beauties new to unfold,
Aurora's fair sun decks the mountains with gold;
The stars disappear in the sky.

LESSON XCVIII.

Spell and Define—1. DAP' PLED, spotted; variegated. 2. HU' MID, moist; damp. 3. DIS' SI PATE to scatter; to drive asunder. 4. SWAIN, a young man. 5. SUC CES'-SION, a following in order. 6. AL LAY', to make quiet; to abate. 7. JOC' UND, merry; gay. 8. RE VER' BER INGS. echoes.

MORNING.

1. Now, in the east the crescent morn appears,
And, dappled, shoots around the growing day;
Or spreads along the vaulted arch, and clears
The dark dim shadows from its face away.

2. No longer curtained by the vail of night,
She gently spreads her humid wings on high;

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And sheds abroad her streams of golden light,
And dissipates the darkness of the sky.

3. The noisy cock now wakes the rural swain,
Who, brushing from his eyes the dew of sleep,
Rises unto his daily cares again,
The same succession of his toils to keep.

4. The herds no more in sluggish slumbers rest,
But from their grassy couch are soon away;
To shake the drops from off the dew-drenched crest,
And in the stream their morning thirst allay.

5. The shepherd follows to his fleecy care;
The milk-maid rises to her morning toil;
The woodman's strokes re-echo through the air;
The jocund plowman breaks the stubborn soil.

6. The sun's first beams now touch the humid earth,
And from her flowery mantle kiss the dew;
Nature, all smiling, bursting into birth,
Far richer glows and brightens on the view.

7. Waked by the beams of renovated morn,
Full many a warbler's softest notes I hear;
And sweet reverb'rings of the full-toned horn,
To call the laborer to his morning cheer.

LESSON XCIX.

THE LOST SHIP.

1. Her mighty sails the breezes swell,
And fast she leaves the lessening land;
And from the shore, the last farewell
Is waved by many a snowy hand;
And weeping eyes are on the main,
Until the verge she wanders o'er;

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But from that hour of parting pain,
That bark was never heard of more!

2. In her was many a mother's joy,
And love of many a weeping fair:
For her was wafted in its sigh,
The lonely heart's unceasing prayer;
And Oh! the thousand hopes untold,
Of ardent youth that vessel bore;
Say, were they quenched in waters cold?
For she was never heard of more!

3. When on her wide and trackless path,
Of desolation doomed to flee,
Say, sank she midst the blending wrath
Of racking wind and rolling sea?
Or, where the land but mocks the eye,
Went drifting on a fatal shore?
Vain guesses all—her destiny
Is dark—she ne'er was heard of more!

4. The moon hath twelve times changed her form,
From growing orb to crescent wan;
'Mid skies of calm, and scowl of storm,
Since from her port that ship hath gone.
But ocean keeps its secret well,
And though we know that all is o'er;
No eye hath seen—no tongue can tell
Her fate—she ne'er was heard of more!

5. Oh, were her tale of sorrow known,
'Twere something to the broken heart!
The pangs of doubt would then be gone,
And Fancy's endless dreams depart:

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It may not be!—there is no ray,
By which her doom we may explore;
We only know she sailed away,
And ne'er was heard of more!

LESSON C.

THE NEW YEAR.

1. God's vast existence ne'er decays,
Age never dims his brow;
Past, present, future, in his sight,
Are one eternal NOW.

2. Man measures out his fleeting state
By motions in the skies;
And, like his own frail garment, wears
With every hour that flies.

3. Successive moments make our day,
Successive months our year;
The moment passed will ne'er return,
Though seasons like appear.

4. Still a new spring shall bless the earth,
And a new harvest rise;
But the last year shall ne'er again
Revisit mortal eyes.

5. Old Time with his keen-pointed scythe,
Devours the life of man;
Our periods lessen with the hour,
When being first began.

6. Each year fulfills some new events
Heaven long decreed before;
Removes unnumbered lives away,
And gives unnumbered more

Google

7. Soon shall the appointed angel stand
O'er earth, and air, and sea,
And swear by Him who ever lives,
Time shall no longer be.

8. Then shall the league of nature cease,—
The sun forsake his way,
And months and years their measure lose
In one eternal day.

LESSON CI.

THE CONSTITUTION.

1. Those names shall long remembered be,
Who made the declaration;
That blest by Providence they'd be
A free and happy nation.
Let each young heart be glad that hears
About our nation's glory;
And every one in infant years
Be taught the joyful story.

2. The eagle o'er our banner flew,
An emblem proud of freemen;
To guard Columbia's gallant few
Of landsmen and of seamen.
And now secure in peace we rest,
Let's join the resolution,
While still by Providence we're blest,
To guard the Constitution.

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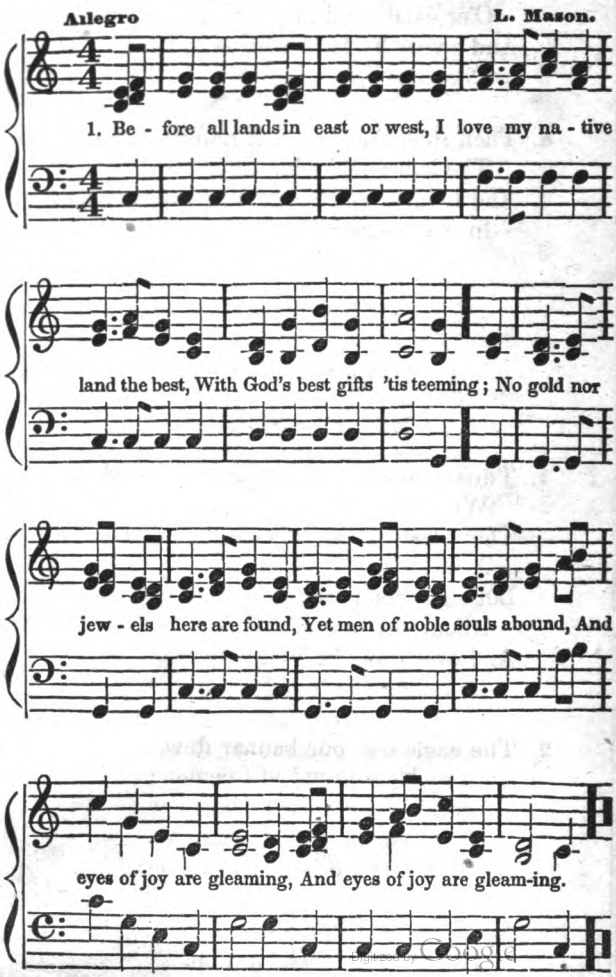
PATRIOTIC SONG.


Allegro
L. Mason.
1. Be - fore all lands in east or west, I love my na - tive
land the best, With God's best gifts 'tis teeming; No gold nor
jew - els here are found, Yet men of noble souls abound, And
eyes of joy are gleaming, And eyes of joy are gleam-ing.

1. Before all lands in east or west,
I love my native land the best,
With God's best gifts 'tis teeming;
No gold nor jewels here are found,
Yet men of noble souls abound,
And eyes of joy are gleaming,
And eyes, &c.

2. Before all tongues in east or west,
I love my native tongue the best,
Though not so smoothly spoken;
Nor woven with Italian art;
Yet when it speaks from heart to heart,
The word is never broken.
The word, &c.

3. Before all people east or west,
I love my countrymen the best,
A race of noble spirit;
A sober mind, a generous heart,
To virtue trained, yet free from art,
They from their sires inherit.
They from, &c.

4. To all the word I give my hand,
My *heart* I give my native land;—
I seek her good, her glory;
I honor every nation's name,
Respect their fortune and their fame,
But I love the land that bore me.
But I love, &c.

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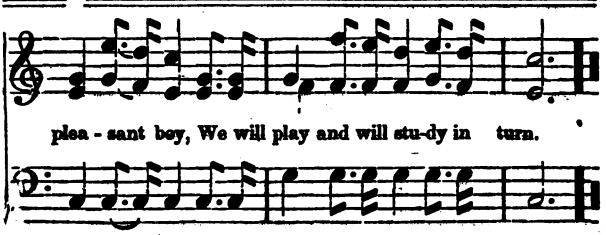
THE HAPPY SCHOOL BOY.

1. I'll a - way, I'll a-way, like a plea - sant boy,
I'll not stay, come away; it shall be my joy
For my task I so quick-ly can learn—
To my work with good will to re - turn.
The
hour is up, the time is past, When the heart is
glad,—time flies so fast; Then away, then away, like a



Who's afraid, who's afraid, of a little toil,
Or to work in the rain or the sun;
Study hard, study hard, 'tis but for a while,
And your work will the sooner be done.
When the heart's content, the mind is clear,
When the sun shines out, the scene 'twill cheer;
Come away, come away, like a merry boy,
With a tug, and a pull, and a smile!

When I play, I will play, like a pleasant boy,
And my play shall be cheerful and free;
When I work, I will work, like a Yankee boy,
With a right good will it shall be:
At work or play, endeavor still,
To do it with a right good will,
Then away, then away, O Yankee boy,
With a smile, and a pull, all so free.

Let's away with a cheer, with a glad hurrah!
Like a man I will toe to the mark;
Leave my play—all my play at the school room door,
With a heart like a cheerful lark.
And I will work all the time I'm there,
I'll keep each rule, and I'll work with care,
Come away, haste away, there's the school bell, hark!
I will be the very first one there.

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INDEPENDENCE DAY.

Lively 2d Treble — Words by C. W. Sanders.

1. This day to greet, with joy we meet, Then ban-ish
1st Treble
care a - way: With fes-tive cheer, come hasten here, 'Tis
In - de - pend - ence day, 'Tis In - de - pend-ence
day, 'Tis In - de - pend - ence day.

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2. Joined heart and hand, a happy band,
We Freedom's flag display—
With music's sound, we gather round,—
'Tis Independence day.

3. We shout and sing—and flowers bring—
Youth's joyful emblems they—
The laurel twine with fadeless pine,—
'Tis Independence day.

4. From morn till night with love unite,
To celebrate this day—
Let peace and joy our hearts employ,—
'Tis Independence day.

5. Our fathers brave, the land to save,
Did Freedom's call obey—
By young and old, their deeds be told,—
'Tis Independence day.

6. The brave of heart, bore well their part,
Oppression's hand to stay—
Their story long shall be our song,—
'Tis Independence day.

7. Let banners wave, for deeds so brave,
The stripes and stars display—
The Eagle bold, our shield shall hold,—
'Tis Independence day.

8. Huzza again, another strain,
And then for home away,
This day was won by WASHINGTON,—
'Tis Independence day.

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FILIAL AFFECTION.

Affetuoso. *From "The Young Vocalist."* Melody C. W. Sanders.

1. Be kind to thy father, for when thou wast young, Who
loved thee so fond - ly as he? He caught the first
ac-cent that fell from thy tongue, And joined in thy innocent
glee. Be kind to thy father for now he is old, His

2. Be kind to thy mother,—for lo! on her brow,
May traces of sorrow be seen;
Oh! well may'st thou cherish and comfort her now,
For loving and kind she hath been.
Remember thy mother—for thee will she pray,
As long as God giveth her breath;
With accents of kindness then cheer her lone way,
E'en to the dark valley of death.

3. Be kind to thy brother—his heart will have dearth,
If smiles of thy joy be withdrawn;
The flowers of feeling will fade at the birth,
If love and affection be gone.
Be kind to thy brother—wherever you are,
The love of a brother shall be
An ornament purer and richer by far,
Than pearls from the depths of the sea.

4. Be kind to thy sister—not many may know
The depth of true sisterly love;
The wealth of the ocean lies fathoms below
The surface that sparkles above.
Thy kindness shall bring thee many sweet hours,
And blessings thy pathway to crown:
Affection shall weave thee a garland of flowers,
More precious than wealth or renown.

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TRY AGAIN.

From "The Young Choir."

1. 'Tis a lesson you should heed, Try, try a - gain;
Unison
If at first you don't suc-ceed, Try, try a- gain.
Then your courage should appear, For if you will per-se vere,
You will con - quer, never fear; Try, try a - gain.
Unison

2. Once or twice though you should fail,
Try, try again;
If at last you would prevail,
Try, try again:
If we strive, 'tis no disgrace.
Though we may not win the race;
What should you do in that case?
Try, try again.

3. If you find your task is hard,
Try, try again;
Time will bring you your reward,
Try, try again;
All that other folks can do,
Why, with patience, may not you?
Only keep this rule in view—
Try, try again.

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